

THE ARRAINMENT

OF THE WHOLE SOCIE-
TY OF IESVITS IN FRANCE,

holden in the honourable Court of Parlia-
ment in Paris, the 12. and 13. of Iuly. 1594.

Wherein is laied open to the world, that, howso-
ever this new Sect pretendeth matter of Religion,
yet their whole trauailes, endeouours, and bent, is but
to set vp the kingdome of Spaine, and to make him the
onely Monarch of all the West.

*Translated, out of the French copie imprinted at
Paris by the Kings Printer.*



AT LONDON
Printed by Charles Tetsweirt Esq.
1594.

CVM PRIVILEGIO.

THE
ARRAIGNMENT

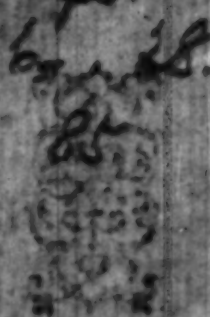
OF THE WHOLE SOCIETY
BY OF LESVITS IN FRANCE

held in the honorable Court of Paris
in the first and second of the year 1793

Wherein is laid open to the world the howls
and this new set of pretended maxims of Religion
yet whose whole nature is contradictory and absurd
to set up the king as the champion and to make him the
only monarch of the earth



Printed by the French Society, in the year 1793
Paris by the French Society



AT LONDON
Printed by Charles Dilly, in the Strand

1794

CHAS. DILLY, PRINTER

THE PLEA OF M. ANTONIE AR-

nould Counselor in Parliament, and heretofore

Counselor and Attorney General to the late deceased Queen

Mother for the University of Paris plaintiffs against the Jesuits

defendants, the 22 and 23 of July 1594

of and good amends, along with most eternal of, to let the people

know, that the Subject of the Plea, and that was said

and of Cardinal yodigund, and that was said

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The Pleading of M. Arnauld

great chamber, before the Court his self: which Counselors gave the Court to understand, that in way of defence of his Clients cause he should be constrained to utter much matter, which would be very displeasing to many which were now become servants to the King; and therefore prayed the Court, that the doores might be shut, whilst the matter was pleaded. This was a subtill practise of the Iesuites, to secrete from the people, (whome they had to this day bewitched with their superstitions and enchantments,) their illusions and dangerous practises, whereby they laboured to subvert all power to the thealome of Spaine. The Court being thus cunningly put off, they took for good advice, that order was taken by the Court, that the doores should be shut whilst the matter was in pleading. Master Antonie Arnauld pleaded for the Universitie, Master Lewis Dolle for the Curate of Paris, who joined with the Universitie, Master Claude Juvet for the Iesuites, Monsieur Segnier for the Kings Attorneys generall.

The plea of Master Antonie Arnauld Counselor in Parliament for the Universitie of Paris plaintiffe against the Iesuites defendants, the 12. & 13. of July. 1694.

I may please this Honorable Court, I will begin this action with another manner of protestation, then our adverse parties have used: for whereas they gave out yesterday to the world, that the doores should be shut whilst this matter was in pleading, by reason of the threats which they had cast out of speaking against many, which had now submitted themselves to the Kings obedience, and were content and so ward to hazard their lives daily in the warres for his service: I protest on the contrary, to offend no man neither in word nor thought, but such as stand and remaine metakrophobed Spaniards. The reason of the diversitie of these two protestations is apparant enough. The Iesuites can not do a greater piece of service to the King of Spaine their Master, then in this place to flounder such

such men, as haue, in sorte as the world seeth, sharpened his edge, by putting so strong and important towne into the handes of his greatest and most dangerous enemy.

And on the other side, the Vniuersitie of Paris, (the Kinges eldest daughter, for whome I speake,) can not doe his Maestie a greater seruise, then to keepe inviolably the Law of Forgetting, which is the originall and fountaine of the peace which we now enioy, and that we are and hope to enioy from hence so:ward.

I remember that I haue read, that at what time the battaile of Pharsale was agreed on by the Generals & Leaders on both sides, and the Trompetters were commaunded to sound their Trompets, certaine of the best of the Romaines, and some Grecians (that were then present in the field, but not within the battaile) seeing the state of both those huge and mighty armies so nere to danger, began to consider with themselves to what point the forces of the Romane Empire were brought. For their armour was all one, the setting and ordering of their battailes was all alike, their Ensignes were without difference, resembling the one the other in all points, the verie flower of all the valiant men of one selfe same Citie, and a mightie strength now vpon the instant to ruinate it selfe: giuing a notable example how blinde, raging, and furious the nature of man is, when it giueth it selfe ouer to be carried away with any violent passion. For if they would haue ruled and governed that which they had wholly conquered, the greatest and best part of the world both by land and sea, had bin in their subiection, and vnder their obedience.

In like sort, whosoener that knoweth our state well, will consider to what point of greatnes, of happines, of honors, of riches, and mightines, the Crowne of France had now attained vnto, had it not bin for our warres more then ciuill, and that the flower of so many valiant men (which might now haue bin aliue, had not our ciuill dissensions bin) had bin more then sufficient to haue gone and assailed our old enemye euen within Madril, and haue brought him to parle: & compromise for his treasures and iewels, especially vnder the happy conduct of so great and excellent a Lea-

der,

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ver, who hath the hartes and armes of Nauarre, of Aragon, and Portugal stretched out vnto him as their hoped-for deliverer out of the handes of this horrible tyrannie of Castile: whosoever, I say, will consider these things, can not hold himselfe from entering into iust choler and extreame indignation against them that haue bin sent in amongst vs to blow the bellows, and kindle the coles of this great fire, without ceasing and intermission, wherewith this odious monarchie hath bin almost waited and consumed.

What these instruments and firebrandes of the world are the Iesuits, there is no man that doubteth, but onely two sortes of people: the one, which are of nature so fearful, that they thinke they are still within the clutches of the Sixteene Murderers, and the Iesuits their counsaile: and the other which are of their brotherhood and congregation, and haue secretly executed the most dangerous point of their bowes, as a whole towne may be Iesuiticall.

But these men speake but softly, as not daring to be heard. And on the contrarie side, we see a great and vniuersall consent of all honest men, as well of such as departed out of this towne during the warres, as of them that tarried behind, and with so great zeale and stout courage opened the gates of the Capitall to their King, (For we can not all of vs but feare alike, desire alike, and hate alike.) We see, I say, so great an affection of all the heartes that are true French, and vnfaignedly desirous of the greatnes and increase of this Crowne, that they are readie (vpon a grounded hope they haue vpon an infallible assurance of your Justice and deuotion to his Maiesties seruice) to hunt out all those murderers of Kings, these confessors, and eggers on for ward of such parricides: to hunt them, I say, out of France, and from amongst all them that are vnder the obedience of the Flower de Lys, sworn enemies to these monsters, that haue bereft them of one of their dearest children, and are now come to the watch to heare of the like newes of the King that now raigneth, whom they haue already murdered, as much as in them might lie by aide, counsaile, and burning desire, and at this day strue with tooth and naile wholly to subuert and breake in a thousand pieces the pillar whereupon the Scepter resteth,

steth, which they haue shaken many a day: which they haue shaken. I say, in the sight of all men of understanding, that foretold it in this great Oracle of France, not when the doores were shut, but when they were full open, and with as great resort of people, as is now in this great hall, desirous to come in. That foretold it, I say, not doubtfullie and in a cloude, but clearly, and with all the circumstances which wee haue seene: foretelling vs of all the miseries which wee haue felt, and the calamities which haue brought vs within two fingers breadth of our utter ruine. But their foresights, their aduertisements, their protestations, were no lesse fruteles then true, true Cassanders,

Tongues, by the ordinance of God neuer beleueed of the

And why so: whence came this so great and dead slæpe: and how cometh it to passe that these miseries could not be remedied, which were so p[ro]vidently foreshene: The cause is verie manifest. The Golde of Spaine had gotten a passage into the purses of the greatest favorites, that daily maintained and set vp these Trumpets of warre, these firebrands of sedition, these tempestuous and stormie winds, which can doe no other but daily and howlerly bere and disquiet the calene of France.

As for such as in great sinceritie reioiced this gold of Spaine, the greatest part of them notwithstanding became faint hearted, and cast downe countenance, and feeble handed, when the time came wherein it behoued them to strike this mayne stroke for the liberty of the Gaules, and to exterminate these traitors which haue bin sent in amongst vs by herdemis.

Few were found that ioyned courage, force, and resolution with honestie, and yet such as they were, the enemy found the meanes to ridd his hands of them, all credite & authoritie was taken from them: But yet at the length, the feeble handed receiued strength, and we may not onely without feare, but also with honoz and reputation speake against these wicked enchanters, that haue giuen the wine of rebellion to the people to drinke, and haue fostered them with a most dangerous kinde of foode, soluing the dolow of

France.

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France with the leuen of Spaine.

Thinke not, you spirits of Calile, that you shall be able to breake this blow, of the heate of France, and sende us backe to your accustomed too long delaies of iudgements, and framed for guiltie persons, as you did in the yere little foure. At what time, men spake of your actions but as in way of prophesying: and for one man that perceiued a right the thing that was futurely like to come to passe, there were alwaies ten that did not so much as dream of any such matter. But at this day, what man is there, that in his bodie, in his goods, in the losse of his parents, or of his friendes, hath not felt the horrible effects of your conspiracie, and the violent erecutions of the commaundements, which you gaue to the people in pulpites, places dedicated to truth and pietie: which you haue filled with fire, with blood, and horrible blasphemies, making the people believe that God was a murderer of Kings, and attributing to heauen, the stroke of a knife fogged in Hell.

Henry the third, my renowned and redoubted Prince (who hast this contentment in Heauen, to see thy lawfull and noble successor, hauing marched vpon the bellies of all thine enemies, to reigne now peaceably in thy house the Loure, and vpon the frontier, to breake, scatter, and put to flight (an accident a thousand times more dishonorable, then the losse of ten battalies) the Spanish armies, and thunder with thy Canons, against the rebellious Cities that stood out to the last, accompanied with fire thousand Gentlemen boyling with impatientie to continue the glorious reuenge of thy death,) assist me in this cause, and representing continually befoze mine eyes thy bloodie shirt, giue me force and strength to make all thy subiects feele the grieue, the hatred, and indignation which they are bound to beare against these Jesuites, who by their bloodie confessions, by their frantike sermons, by the secrets Counsailes with the Ambassadour of thine enemy, poisoner of thine onely brother, haue bin causers and seducers of all the miseries which thy poore people hath endured, and the end of thine onely life.

My good Lords, Charles the fift, and Philip his sonne, seeing themselves full fraught with the gold of the Indes, not yet drawen dry, haue conceited vnto themselves and embraced no smaller hope, then to make themselves Monarks and Emperours of the West, and to set vp the house of Austria in like greatnes in Europe, as the house of the Ottomans is in Asia.

These great men of State were not ignorant, what force the scrupules of conscience were of in the hearts of men, and how deeply and bottomlessly they pearce into mens breasts.

The compassing of the greatest part of the Court of Rome was but a trifle to them, by meanes of their great pensions, and of the rich benefices of Millan, Naples, Sicile, beside the linings of Spain, which were wonderfull riche.

But because the charge that is in this great Citie is heauie, and burdensome, they wanted light and stirring fellowes to be placed in all quarters, to execute whatsoener might tend to the good and aduancement of the affairs of Spaine. These are the Iesuits which are scattered abroad in huge and mightie swarmes: for there are betwene nine and ten thousand of them, and haue already founded two hundred and four score Spanish Colonies, they possesse in reuenues about two thousand millions of gold, they are Lords of Erldomes and great Baronies in Spaine, and in Italy, and attained already to the dignitie of Cardinals, ready to be made Popes: and in case they should haue continuance but thirtie yeares more in all the places where they haue nestled themselves already, it would be without doubt the richest and mightiest companie in Christendome, and would wage Armies, as already they begin to contribute.

Their principal bow is to obey their Generall and Superiour (who is alwaies a Spaniard, and chosen by the King of Spaine) euerie way and in all things. This appeareth true most manifestly by experience. Layola their first General was a Spaniard. Laynes the second a Spaniard also. The thirde Euarardus was a Fleming, a subiect of the King of Spaine. Borgia the fourth was a Spaniard. Aqua Viua the fift, lining at this day, is a Neapolitane,

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subject to the King of Spaine. The wordes of this fourth booke are strange, yea horrible: for they goe thus farre, In him they must acknowledge Christ present, as it were, If Iesus Christ should commaund to goe and kill, they must do so. If therefore their Spanish Generall commaund them to goe and murder, or cause the King of France to be murdered, they must of necessity do so. Their Historie compiled by Peter Ribadenaire a Iesuite, imprinted at Antwerpe in the yeare 1587. vnder the title, De vita Ignatii, sheweth that their institution hath no other end but the aduancement of affaires of Spaine, where they were receiued long tyme before they were receiued in any other part of the world. Marke, these are the wordes written in the page 146. of that Booke. For this Society, not yet borne in their Author Ignatius, was first allowed of in Spaine, & after that it was borne, was mightily resisted in Italye and France. Whereouer they are not bound so strictly to any thing, as to pray day and night for the prosperity of the warres, and for the victories and triumphs of the King of Spaine. Behold the wordes of the page 169. We are bound day and night to appease and wearie God with our prayers, to protect and defend Philip the Catholique King in all safety and happinesse, who of his auncient and exceeding pietie, singular wisdom, and wonderful watchfulnes, of the mightiest power of al Princes that euer were, setteth himselfe as a Walle for the house of God, and defendeth the Chatholique faith. A matter which hee doth not onely with his inuincible power, but with those scout-watches of the holy Fathers, which haue the rule and gouernment of the Senate of the Catholike faith. So that we may not find it strange, that so many honorable personages do assure vs that they haue heard them pray for Philip our King. For there is not a Iesuite in the world, that doth not once in the day pray this praier: and as the affaires of Spaine require, wheresoener they become, they make their vowes for him eyther publikelie or secretly.

And on the contrary side, it is wel knowen to all men, that they neuer pray in any sort for our King, to whom also they haue no oath of obedience, as whereof they are not otherwise capable, because their corporation is not allowed in France, and being liege vassals,

vassals, & wholly bound as wel to their Generall as to the Pope: which point both manifestly discover their conspiracie, & sheweth evidently, that their bow tendeth to the subuersion of the State. For within the compasse of almost sixtene hundred yeres (where in the Christian Religion was watered with the blood of Christ, & his Martyrs) there hath not a Sect bin heard of, that hath had such strange bowes as this sect hath.

So farre of is it, that the Clergie of France hath ever bin spotted with the like, that on the contrary side, whensoever the Popes combined themselues without cause with the Enemies of this Crown, and would haue imploied the authority and power which they haue from God to edify withal, would haue imploied it, I say, to the destruction of the most flourishing State of Christendome, and whom they may thanke for their temporalties, they haue found great and holy Parsonages, who with a common consent of the whole Church of France haue manfully resisted such enterprises.

But in this later age, one part of the Clergie is found to haue sucked of this poisoned milke, and this doctrine of the Iesuites, that whosoever had bin chosen Pope, (notwithstanding that from time to time it had bin well knowen that he was a Pentioner & Partisan of Spaine, and a sworne enemy to France,) yet might he notwithstanding make the whole Kingdome a pray, and discharge the Subiectes from their obedience which they owe to their Prince.

This schismatical and damnable proposition, directly contrary to the word of God, which hath wholly seperated and put a difference betwene the Spirituall and Temporal powers. This proposition which would make Christian Religion, as contrary to y maintenance of States and Kingdomes, as in truth it helpeth to establish them: This proposition, I say, hauing taken place in the hearts of some Frenchmen, hath brought vs these rages, these cruelties, these murders, and horrible confusions which wee haue seene.

In the yeare 1561. Iohn Tanquerel Bachelor of Diuinitie was
B. ij. con.

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condemned to recall his error: in being so bold and hardie as to let
downe amongst other his disputable questions, this for one, that
the Pope might excommunicat Kings. In Januarie 1589. at what
time there was a question put forth in the Diuinitie schole called
Sorbonne, whether subiects might be freed from the obedience of the
King: Faber the Chancelloz, Camus, Chabot, Faber the Curate
of Saint Paule, Chauagnac and the most annient Diuines with-
stood it stoutly, but the great number of the Scholers of the Iesuits,
Boucher, Pichenat, Varadier, Semelle, Cucilly, Decret, Aubourge,
and many other caried it away with pluralitie of voices against al
the maximes of Fraunce, & liberties of the French Church, which
the Iesuites call abuses and corruptions. These are the godly
fruits of their lessons in Diuinitie.

The Kings of France are the eldest sonnes of the Church, sonnes
which haue deserued as much as may be, withstanding and sup-
pressing the incroching of the Kings of Castile, Aragon, and other
that went about to take away the right of the Church of Rome.
Like when the Pope will acknowledge the King, so his eldest
sonne, and chiefe king of Christendome, then will the Frenchmen
acknowledge him for their holie Father: but as long as he play-
eth the part of a Father in law, and not of a Father, of a Parrism,
and not of a mediator, as long as of a malicious stomake he shall
bestow his might and main to dismember France, to purchase vn-
to himselfe a soueraigne commandement there, and to tread the
Flower de Lys vnder his fete, or to ioyne them in way of triumph
to the armes of Spaine, which are farre different from them,

Let our Sea bankes be opposite vnto theirs, & our sur-
ges vnto their streame, let our armies be against theirs,
and let the Nephewes themselves fall together by the
cares.

Thus haue our fathers liued: in the time of Lewys the graci-
ous, Gregorie the 4. would needes intrude himselfe to come to ex-
communicat the King: the Church of France willed him to return
excommunicate himselfe: the like befell in the time of Charles
Chaunc against Pope Adrian,

Obzaue

O brave and invincible Church of France! in those daies, thou wast full of French courages in deed, Christians in deed, Religious in deed, whose principall vow was euery way and in all things, to obey Gods commaundments which are alwaies iust, and not all the insolencies and enterprises which Rome or Spaine would make against the French: but since that thine enemies haue combined themselves together against the greatnes, they haue sent to thee these new Colonies of Castilians, these conuents of Murderers, bound by their solene vow to obey their Spanish Generall as Iesus Christ come downe vpon the earth, and to goe and murder Kings and Princes, or to cause them to be murdered by others, to whome they recommend their raging furie, Since that time, I say, where are these brave resolutions of the Church of France?

As we reade of certaine twinnes, that the death of the one, was the end of the other, in like sort this law, which bindeth vs not to start from our obedience due to the King, what excommunication soener come from Rome, this law, I say, is so firmly knit to the state, and the state to it, that even as the day of their beginning is one, so must and ought their ende to be. It is this sincere, perfect, and absolute obedience, that winneth battailes, that scattereth our enemies, which aduanceth the desert, and crowneth the labour, without which nothing can prosper, nothing can be durable. This is the true bonde, the ornament, and strength of all things. Kingdomes can beare no felowships, nor lights with lights agree, if there be two sunnes, all the world wilbe set on fire. Not though the Primates, Archbishops & Bishops haue the principal charge of religion in France, yet notwithstanding before and above all things, they must giue their othe of fidelitie to the King, so farre are they from hauing a contrarie vow to obey the Pope absolutely.

Holy Lewes set himselfe stoutly & with great sharpenes against the bulles of Rome, as may be seene by his placarde, the Popes of Rome had wrought a good reuenge, if they could haue rooted out all the race of that god & valorous King. Whereabout the Cardinal

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duvall of Plaisance laboured mightily being sent into France under the title of Legate, who employed all the meanes he had, all his greatnes, and all his forces to subuert the Salique law, the true Palladion of France, and without which, the Flower de Lys, could neuer haue mounted to so high a degree of honour and glorie, as even at this day maketh them to glister and shine maugre the beardes of all the practises, of all the treasons, of all the underminings of Spaine, farre about all the proudest and topailed in the world.

Let us goe on and see how these fellows may abide in France, which haue this fourth and principall voyle of absolute obedience euery way and in all thinges, to their Spanish generall, and to the Pope (commaunded and daily menaced by King Philip, who hath his foote vpon his throte by meanes of Naples and Sicile, and of his partisans within Rome it selfe) As the Pope, I say, who maintaineth in the Chapter, *Ad Apostolicæ de Sentent. & re iudicata. in 6.* and in the extrauagant Commu. *vnā sanctam. de Maioritate & obedientia.* That it is necessary for euery man, if he will euer be saued, to be subiect to the Bishop of Rome. And because the world may not thinke, that this saying may be salued by the distinction of Spirituall and Temporall, behold how namely and expressely he declared himselfe to be head, superiour, and absolute maister both in Spirituall and Temporall thinges, ouer all Kinges and Princes of the earth, mainteining that he hath power to iudge and depose them: So then both the swords, that is to say, both the Spiritual & the Material are in the power of the Church: but the one is to be vsed for the Church, the other by the Church: the one by the hands of the priest, the other by the hand of Kings and Souldiers, but yet at the becke and sufferance of the Priest, and the one sworde must be vnder the other: & the Temporal authoritie be subiect to the Spiritual power: for as the truth witnesseth, The Spiritual power may institute and iudge the earthly power, if it be not good. So is the prophesie of Hieremie verified vpon the Church and Church power: *Behold I haue appointed or placed thee this day ouer Nations and Kingdomes, &c.* as followeth there. Therefore, in case the earthly power stray out

of the way, it shalbe iudged of the spirituall power: but if the spirituall power stray out of the way, the lesser shalbe iudged by the greater: but if the highest goe astray, that is to be iudged of God onely, and not of man, as witnesseth the Apostle, The Spiritual man iudgeth all things, and himselfe is iudged of no man.

If these propositions be not erroneous and schismaticall, what followeth but that al we that obey the King are excommunicate, that the whole kingdome of France standeth interdict, accursed, and a pray to Satan: But how did our ancestors (whose vertue even at this day suppotheth our faults) behaue and carry themselves in such accidents, and in such encounters: Philip the faire sent to Boniface the eight, that he had no authoritie at all over the Kinges of France, and that they that said to the contrarie were folles and madmen. Read Belarmin, heare all the Sermons, all the confessions of the Iesuites, they sende all such propositions to the bottomlesse pit of Hell together with Philip the faire, and all those that burnt Pope Boniface his bull openly at an assembly of the states of this towne of Paris, declaring the seate of Rome vacant. This Belarmin a Iesuite mainteineth, that the Popes haue power to put downe the Kings and Princes of the earth, alleaging for his reason, certaine tirannous attemptats and enterprises.

Pope Benedict the 13. would needs follow Boniface, but his bull containing a diffamatorie libell against the authoritie of King Charles the first, was openly torne in pieces, and they that brought it, were put to their fine, and committed to prison.

Lewes the 12. surnamed Father of the people, was as much hated in Rome as he was loved in France: he had bestowed on Iulius the second many townes in Italie: in acknowledgment whereof, Iulius stirred up the Spaniards, Almains, Italians, and Englishmen against him: but in the yere, 1510. the King caused a Councell to be assembled at Towels, where it was decreed and enacted, that warre should be made upon him, which was also confirmed in another Councell holden at Pisa. Whereupon the Pope toke upon him to excommunicate the King and the kingdome, giving them

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them absolution from all their sinnes that could kill a French man. Thus you enlarge one mans territories, and take from an other, other some you make tributaries, you increase, you diminish, you giue, you take away kingdomes, who gaue you this power? For as for God, he hath said, that your kingdome is not of this world.

This great excommunication could not make a breach in France, but it gaue a blow to the kingdome of Nauarre, which was allied to vs, where the subjects were not surely grounded against such enterprises: and Ferdinand King of Aragon seized vpon the best part of the state of Nauarre, while John of Albreat great grand-father to the King that now is, was in the armie of France.

God graunt that some reuenger may rise out of our bones.

Here am I forced to speake a word or two, touching the beginning of the Iesuits, but I will do it shortly, because my matter calleth me away.

In the yeere 1521. the Frenchmen undertooke to restore one to his inheritance which he had lost by their meanes. They besieged Pampelune, and beate it with such a forie, as they carried it away, and wanted it. Ignatius Layola Commaunder of one of the companies of the garrison of Castile, was more heddie in defence of it, then any of the rest, and there had his legges broken, which accident caused him to follow the warres no more, but bowing within himselfe, an irreconcilable hatred against the French, no lesse then Hannibal did against the Romans, through the helpe of the Deuill, he hatched this cursed conspiracie of Iesuits, who haue bin the causers of such ruine as France hath received.

Forefightfull Nature hath made the cruellest and most murdering creatures, least fruitfull: the Lionesse bringeth forth but one, and but once whilst she liueth. If they were as fertile, as other beasts, the world could not possibly be inhabited. But it is a straunge thing to see, how this wicked race hozne to the ruine and desolation of mankind, hath multiplied in a few yeeres: being growen from the number of three score persons, which was their first foundation, vnto ten thousand. In so much as that if they should continue to increase in like proportion, they would become
within

within thirtie yeeres space more then twelue hundred thousand, and would make whole kingdomes, all Iesuits.

Had they come into France with displayed ensignes, they had passed frō the birth to the grave: but they slyly crept into our Uniuerſitie of Paris, and tooke by lodgings in little chambers, where they continued a good while, lurking as foyes for a pray, and playing the spies, receiuing directions from Rome, and very peremptorie letters of recommendation to, such as were the greatest fauourites in France, and hunted after credite and honour in Rome (which sort of people was alwaies greatly to be misdoubted for the affaires of this Realme.) So that by this sly and slyly manner, hauing vnderminingly crept in by little and little, and in fine hauing gotten the Cardinals of Tournon and Lorraine for their Presidents and Judges, they procured a Decree, made at Poissy touching the receiuing of their colledge which had bin oftentimes reiecte before, to be confirmed and signed in their behalfe (the Uniuerſitie not being admitted to speake for themselves against them) with this prouiso, that their profession should be banished, and that they should abandon the name of Iesuits.

They desired no better entrāte then this, making full account, that by litle and litle, and slyly without any perceiuing at all, to gather vnto themselves such a number of Iesuiticall conuerts by their confessions, sermons, and instructions of the youth, that in conclusion they should not onely be maisters of their desire, but also ruinate their aduersaries, and haue a soueraigne commaundement ouer the state. As in dede they effected it to the sight of all the world, from the time of the shutting vp of this Colone, vntill the happie reducing of it to the obedience of his Maiestie.

What tongue, what voice is sufficient to expresse the secreete Counsailes, the most horrible conspiracies, more dangerous then the conspiracie of Catiline, which were holden in their Colledge in S. James streete, and in their Church in S. Antonies streete: where did the agents and Ambassadors of Spaine, Mendoza, Dagnillon, Diego, Diuarra, Taxis, Feria, and others hold their secret meetings and assemblies, but among the Iesuits: where did Louchard;

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Ameline, Croce, Crome, and such like notorious manquellers, and murderers build their conspiracies, but amongst the Iesuits: who made that bloodie answer to the Catholique Apologie, but the Iesuits: who employed all their studies to speake against the parson, and right of his Maiestie that now reigneth, as false and flaunderous matters as possibly their wicked heads could deuise. What are they that from the yere 1585. would giue no absolution to the Gentrie of France, vnlesse they would bowe and promise to bande themselves against their Soueraigne being a most Catholique King, and such an one; as against whom they could make no exception, but onely this that he would not die so soone, as their Magiciens had foretold he should: who were the causers of the losse of the towne of Perigoux, but the Iesuits, which went and made a tumult euen in the towne house: who were the causers of the reuolt of Rhennes, which continued but eight daies, and was as much as all Britanie was worth, but the Sermons of the Iesuits, as they themselves had caused it to be deliuered out in Print euen in this Citie: Who were the causers of the losse of Agen, Tholose, Verdun, and generally of al the Townes wherin the y haue gotten footing, Bourdeaux onely except where their traitterous purposes were preuented, and Neuers, where the presence of Monsieur de Neuers and the weakenes of the walles appalled the courages of them whose harts they had empoisoned:

Where did the two Cardinals, which termed themselves Legates in France, assemble their Counsailes but onely amongst the Iesuits: where was it, that Mendoza the Ambassadour of Spaine vpon Alholen day in the yere 1589. at what time the King had entred the Fauburges, held his Counsaile of sixteene, but in the Colledge of Iesuits: Where was it, that the yere following the resolution was taken, rather to famish the nienth and tenth part of the inhabitants of Paris, then to yeld vp the towne to the King: who was it that lent the enemies Vlnos, Graine, and Otes for their horses vpo Mortgage of the Jewels of the crowne, but onely the Iesuits, as they were found by Lagoly, seised thereof the morow after that the King came into this towne: Who was
president

president of the counsaile of those sixteene Murderers, but Comoler, Bernard, and father Odo Pichenat the cruelliest tygre in al Paris, who tooke it so much to heart, to see things go otherwise then he made accompt of, that he became mad, and remaineth to this day in chaines, within their College of Bourges: An auncient writer said, that if it were possible for man to looke into the hartes of the wicked, he should behold there, both rents and strokes: for as the bodies with woundes, so are the mindes of the wicked rent and torne in sunder with crueltie, lustes, and wicked counsailes.

When B. Philip by the perswasions of the Iesuits, had brought in his Spanish garrison into Paris, and would haue that which he held now by force, coloured with some faire shew, whom sent he, but father Mathieu the Iesuite, carping a name like to the surname of an other Mathieu a Iesuite, the principall instrument of the league that was made in the yere 1585. This Mathieu, during his short abode in this towne, being lodged in the College of Iesuites, caused there a letter, to be written and signed, whereby those noble maisters, that termed themselves the Counselers of the sixteene quarters of the towne of Paris, gaue not onely the towne but the whole kingdome to King Philip, which thing will appeare better by the letter it selfe, then by any other discourse that may be made.

Sire, where as your Catholique Maiestie hath bin so gracious vnto vs, as to giue vs to vnderstand by the most religious and reuerend Father Mathieu, not onely his holy intencions towards the general good of Religion, but in particuler his great affections and fauours towards this Citie of Paris. And a litle after. We trust in God that before it be long, the armies of his holines and your Catholique Maiesties being ioyned together, wil deliuer vs from the oppression of our enemy, who hath hither vnto, by the space of an yeere and lialfe shopped vs vp on al sides so that nothing can come into the towne, but with hazard, or by force of armes, and would presse further, stooke he not in feare of the garnisons, which it pleased your Catholique Maiestie to send vs. We may boldly assure your

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Catholique Maiestie, that the vowes and desires of al the Catholiques, are to see your Catholique Maiestie hold the Sceptre of this Crowne, and reigne ouer vs, as we most willingly cast our selues into your armes, as into the armes of our Father, or that your Catholique Maiestie would be pleased to appoint some one of his posteritie, And if it shal stand with his good pleasure to appoint vs any other beside himselfe, that it may please him to make choyse of a Sonne in law, whome we wil receiue as King with al the best affections, al the deuotion and obedience that a good and loyal people can and are bound to yeeld to their liege and Soueraine. For we hope so well of the blessing of God vpon this alliance, that what we haue already receiued of this most puissant and most Christian Princeesse Blanche of Castile, mother of our most christian and most religious King S. Loys, we shal receiue it, yea to the double of this great and vertuous Princeesse daughter of your Catholique Maiestie, vpon whome for her rare vertues, the eies of al men are fixed and set, as a most pleasing obiect, and in whome most gloriously shineth the blood of France and Spaine, to no other end and purpose, but by a perpetual alliance to fraternise and ioyne in one brotherhood as it were these two great Monarchies vnder their gouernment, to the aduancement of the glorie of our Lord Iesus Christ, the beautie of his church, and vniou of al the inhabitants of the world vnder the Enseignes of Christianisme, As your catholique Maiestie, with so many notable and triumphant victories by the fauour of God, and his aide hath mightily preuailed and aduanced the same, so we most hartily pray to God, who is the Lord of battailes, to continew your proceedinges therein with such accōplishment, that the whole worke may be consummate and perfired in al pōints: to which end and purpose, that it would please him, to prolong your catholike Maiesties daies in perfect & blisseful health, accompanied with daily successe of victories, and triumphes ouer al your enemies. From Paris this 21. of Nouemb. 1591. And beneath on the one side. The reuerend Father Mathieu this bearer, who hath greatly comforted vs, fully instructed with the state of our affaires, shall satisfie your Catholique Maiestie in all thinges which may seeme defectiue and wanting in our letters, beseeching
your

your Maiestie most humbly to credite him in whatsoeuer he shal report vnto you from vs.

The date of this Letter is infinitely to be considered, for it was written the second of Nouember 1591. and 13. daies after, they that wrote the Letters, and vnderstood by father Mathieu Bing Philips purposes, they, I say, that started not from the Iesuites, ne went to any other mens confessions but theirs, executed this great & horrible cruelty, most butcherly murdering (after the manner of Spaniards, and without forme or figure of proces) that man, whom the day before they reuerenced as their Lord chiefe Justice, to wit, Monsieur Brisson. These Spaniards, Iesuites, and sixteene Murderers, or rather sixteene hangmen and their adherents, being of opinion, that this tragicall and hideous spectacle which they presented to the people in a great assemblie at the Greue, would hearten them, and inflame them to bath themselves in the blood of all honest men that could not abide to tast of the Spanish tyrannie. But God, that abhorreth such and so execrable enterprises, disposed the matter otherwise, and so wrought, that y^e fearfull day, which they thought should haue bin an assured establishment of the Spanish comandarie within Paris, was the ruin & ouerthrow of it. Then was Troy taken. The most droulie & sluggish spirits began to be awake, the most dastards to change their dread into desperatenes, and they that were most bewitched by the sermons of the Iesuits, to know that the Empire of Castile, which had bin painted out vnto them full of meekenes, ioy, and happines, was nothing but an heape of most barbarous crueltie.

This Letter written to the King of Spaine, and intercepted nere to Lyons by the Lord of Challeron, and sent to the King: the originall whereof was seene and is to be seene daily, giueth vs clearly to vnderstand, that the Iesuites and other traitors to France, haue no other marke to shote at during all these warres, but to make the King of Spaine Monarch of all Christendome. The common Proverb of these hypocrites is, one GOD, one POPE, & one KING of Christendom; the great King Catholique and vniuersal.

All

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All their thoughts, all their purposes, all their actions, all their sermons, all their confessions, haue no other white they aime at, but to bring all Europe vnder the subiection of Spanish gouernement. And because they see no Sea wall so strong as the French Empire is, to keepe of this great inundation, they busie themselves about nothing so much, as to breake in sunder, to dismember, to ruinate it by all manner of seditions, diuisions, and civil warres, which they cease not daily to kindle in it, labouring with might & maine especially to extinguish the Kinges house, which they see brought to a few Princes. And indeede, who was it that of purpose, to make the race of Monsieur the Prince of Conde Loys de Bourbon, (in which race consisteth the most part of the bloud royall) execrable and abominable to all Frenchmen, published amonge vs, that he caused himselfe to be crowned King of France, but the Iesuites? who were so impudent and shameles in a matter notoriouslie knowne to all the world to be false, as to write in the life of Ignatius pag. 162. that the Prince had caused French crowns to be coined with this inscription: Lewis the 13. by the grate of God the first Christian King of the French, which is a most arrogant inscription, say they, and iniurious to all the most Christian Kinges of France. They say not, ought to be, as of a matter doubtful, but, is, as of a matter certaine.

O you noble Princes, children of such a Father, why doe you not with our owne handes execute these deceiuers of the world, which seeke to ingraue as it were, & imprint vpon your foreheads the foulest and most shamefull marke that may be thought of in the world.

But what doe I stand vpon? vpon reproches done to the dead: alas, their purpose and burning zeale is to murder the liuing: was it not in the Colledge of Iesuites at Lyon, and also in the Colledge of Iesuites in Paris, that the resolution was last taken to murder the King in August 1593. Are not the depositions of Barriere executed at Melun, notorious to all the world? and do not those depositions make all true French hearts tremble and quake, all them I say, that haue not built their plottes and hopes vpon the death

death of the King: was it not Varade principall of the Iesuites, so chosen by them, as the honestest and best Iesuite, that exhorted and encouraged this murderer, assuring him that he could not doe a more meritorious worke in the world, then to murder the King though he were a Catholike, and that for this deed he should goe straight to Paradise? And to confirme him the more in this mischievous resolution, did he not cause him to be confessed by another Iesuite, whose name can not be knowne, and may happily be in this Towne lying in wait for like occasions: what more? Did not these impious, godlesse, and execrable murderers, giue this Barriere the Sacramēt, imploying the most holy, most precious, & most sacred misterie of our Christian Religion, towards the murdering of the chiefest King of Christendome? But how glad would they be, to be guilty rather of the fact committed, then of the fact intended?

The shop of Satan, wherein are hammered and forged all the murders that haue bin executed or attempted in Europe, within these sortie peres: the right successors of the murderers that murdered Raimond Erle of Tripoly, Conrard the Marquis of Monferad, Edward sonne of the King of England, and many other great Princes. Their Bishop also whom they worshipped (as the Iesuites doe their General, alwaies a Spaniard) caused a Dollar full of twoedged sharpe knives to be carried before him, and the minister that carried it, cryed: Get you backe, flie away before him who holdeth the death of Princes in his handes.

There was a murdering Iesuite taken of late in Flanders, who deposed at his death, that there was another sent out of Spaine to murder the King. Velas, what can we tell whether he be now in the Colledge of Iesuites or no, waiting his fit oportunitie, untill the king come hitber: so to shew that the Iesuites can not disauow their companions of such enterprises, and that the highest point of their Honor standeth in executing such murders, terming them Martyrs which haue spent their liues therein, there are aboue three thousand persons that know, that Comolet preaching at Christmas last in Saint Bartholomews Church, took for his theme

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theame the third chapter of the Booke of Judges, where it is reported that Ehud slew the King of Moab, and scraped away, and after that he had discoursed at large vpon the death of the late King, and exalted and placed amongst the Angels, this Tigre, this deuill incarnate, Iames Clement the murderer, he fell into a great exclamation: We haue neede of an Ehud, we haue need of an Ehud, were he a Frier, were he a Souldier, were he a Lackey, were he a shepheard, it made no matter: Needes we must haue an Ehud, one blow would settle vs fully in the estate of our affaires, as we most desire.

Behold my good Lords, behold againe and againe, behold, I say, to how high a degree, our blockishnesse, or rather our negligence, (pardon me I beseech you for my so saying, grieve and anguish of heart correct me to it) caused the boldnes, the pride, the rashnes, the impudencie of such traitors, of such spials of Spaine, of such murderers, to cline, and to mount vp, as to be so bold as to vse the Pulpit for a place to sound out the murder of Kinges in. This is their pure doctrine. Allyn head of the Colledge of Seminaries at Rhemes, hath writtten a booke expressly of it. And to this effect, when William Parrie was executed, he confessed that Benedicto Palmio a Iesuite had informed him, that it was lawfull to kill and murder all Kinges and Princes excommunicate by the Pope. Vpon which point hauing after wardes had conference with a learned Priest called Vates, he told him, that it was a false proposition, and that he should be damned if he did so. And in this doubtfulness and contrarietie of opinions, Parry went to confession to one Annibal Codreto a Iesuite dwelling in Paris, (this is the man that wrote in a booke imprinted at Lyons, that their Societie took their name hereuppon, because God had given them for companions to his Sonne Iesus Christ, and Iesus had accepted them for his companions) this Codreto told him, that it could not be but Vates was an heretike, assuring him, that he could not do a more meritorious worke, and that the Angels would carrie him into Heauen.

You Kinges and Princes of the earth, what assurance can you promise your selues of your lines within your Palaces, and in the
middest

in the midst of your Garden, & this devilish proposition, vomitted out of the bottomless pit of hell, do once seize the hearts and mindes of your people, as the Iesuits cease not dayly and hourly to beate it into their heads by their cursed confessions, whereunto also they are bound by their rules: Let them by hands vpon tyrants, and pluck vp daniel out of the Lordes field: They haue an article in their Bulles and Statutes, which tendeth to no other end. They stay not for any yere of probation, but receiue all fish that cometh to their net, that are ready to take their vobres, which being once done, though the partie be very simple, yet without repeale for euer, the Notarie that hath ginen his word, is bound to the Generall, and yet may the Generall displace him at his pleasure, untill he be professed: a matter that falleth not out sometimes in the space of 25. or thirtie yeares after.

How cometh it to passe, that the condition of these men, is so strange, so extraordinary, so vnequal, that this contract betwene them cannot be reciprocal? To the end that when a man hath bin holden in suspense sometimes for the space of 25. yeres amongst them, if any inheritances fall vnto him, then will they take him in, but if none befall him, they may remoue him, vntlesse he undertake to execute whatsoever they will commaund him: so that, he that hath spent all his youth amongst them, seeing himselfe on the one side brought to beggerie, and on the other side fed with faire promises of assured Paradise, will easily resolue with himselfe either to be a murderer himselfe, or to exhort, confesse and minister the Sacrament to all murderers that come.

As oft as I call to minde into what extremitie of miseries, both every one of vs in particular, and the state of France in generall should haue bin brought, in case this murder so cunningly perpetrated, so liuely imprinted in Barriers heart by Varade principal of the Iesuits, had bin executed, the horrible seruitude that Fraunce should haue bin in at this day, the insolent pride and triumphes of the Spaniards, and the miserable estate of this great Citie, where the infant of Castile would haue proudly commaunded, I must needs confesse, that choler and iust indignation, makes me as it were

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were besides my selfe, to see that yet these traitors, these wretched
cattifes, these manquellers, these murderers of kings, continue
amongest vs, live amongst vs, enjoy the benefite of the aire of
Fraunce: And how live they? They are in the Palace, they are
made much of, they are supported, they make leagues, they make
factions, and all sort of new alliances and associations. What? A-
las, if God so permit that within these few dayes some Iesuite, or
other set on worke by them, be apprehended, as he of Melun was,
thinke you, how many soener you be that support them in your dis-
courses, wherein you thinke your selves wise, considerate, admi-
sed, and to speake in a word, Spaniards, thinke you, I say, that you
shall be in safetie amongst vs: No, no, in all other matters, man
cannot be too modest, and of good stay of himselfe: but when the
life, the safety, the preservation of this so sacred a person, so necessa-
rie for France, as without whom the State would be vndon, would
be eclipsed for ever, and forthwith become one of the provinces of
Spaine, commeth in question, herein, I say, a man can not be too
hot. He that is cold, he that is modest in this case, is a traitor: ver-
tue in such cases standeth in excesse not of affections onely, but of
passions also. Though the might of all nations were conspired a-
gainst vs, though al the world were in an vproze about vs, though
the Seas were full of Paues, though monstrous and strange
beastes were brought in vpon vs: yet wouldest thou keepe vs
vconquered, A most vconquerable Soueraigne: but who can
promise that this Piller and Starre of Fraunce shall continue for
ever, in case that these wretched cattifes that do nothing but pra-
ctise daily against his life, if they that receiue these murderers sent
from Lyons whilst it rebelled, and now from Spaine: if they, I
say, that wake the heartes of the religious desperate, that daily
sharpen the edge of the peoples hearts against his Maestie, be
maintained and preserved in this State.

But they instruct the youth, what to doe: to desire and wish for
the death of their kings. Farre be it from vs to mollify and sweet-
ten the punishment due to the Iesuites for their hainous crimes,
because they instruct some youth: Nay rather, this ought to be a
motiue

motiue to induce vs to aggravat and augment it an hundred fold. For it is this godly instruction of your youth, it is these cursed propositions which they still into their tender minds, vnder a pretence of teaching of them learning (as poisons are not giuen, but sweetened with sugar, and vices deceiue not but vnder the shew and shadow of vertues) it is these bold confessions, (where, without witness they paint not the faces but the hearts of their scholars with the tincture & painting of rebellion against their Prince and Magistrates) that hath filled so many places, and so many dignities with Spanish hearts, enemies to the King and his State.

The tender age of Children drinketh vp error with the first milke.

Some of their scholars haue selected their persuasions, & they do hate them a thousand fold more, then such as neuer knew them: but where one hath resisted them, a thousand haue bin married.

We reade in the 32. of Dion, that Maecenas shewed Augustus, that there was none so good a way to establish a peacefull state to himselfe and people, as to cause the nobilitie of Rome to be taught and instructed by such Scholemasters, as loued the state of a Monarchie. For the world altereth and changeth in short time, and this youth shall forthwith be aduanced to great offices. In like sort, nothing can be more dangerous, then to haue our youth taught by these Spanish spialles; who aboue all things hate the French of anarchie.

It is a very easie matter to imprint such an affection as a man will, in these weake mindes: and nothing harder then to disroote them. For the preceptes that are learned in our tender yeares, take deepe roote. It was not the riuer of Eurotas that made men warlike, but the good institution of Licurgus. It is not the riuer of Seine, or the riuer of Garonne that hath made so many wicked Frenchmen: but the colledges of the Iesuits at Paris, Tholouse, and Burdeaux. Since such Scholars came to charges, the manors of our ancessors fell not away by litle and litle: but ran down headlong like to violent floods, and raging streames.

Christian religion hath all the marks of true Justice and profits,

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life, but none so apparant as the eternall and precise charge of due obedience to Magistrates and preservation of government: and these people, which terme themselves the fellowship of Iesus, haue no other matter they stee at, but to turne all lawfull magistracie upside downe, to establish the tyrannie of Spaine in all places: and to this end doe they frame and fashion the mindes of youth, committed vnto them to be instructed in good literature, religion, and piety.

“ Oh Lord, what nightish darkenesse possesseth the hearts of men even for the verie bent to wickednes. Pereus is taken to be godly, and reapeth praise by lewdnes.

The Carthaginians sacrificed their children to Saturne, their fathers and mothers being constrained to be present and assisting to the sacrifice, with cheerefull countenances. It is a strange thing that we haue scene the time, when a man was not accounted a Catholique, vntlesse he put his children to scholl to a Iesuite: and such as ben brought vp in this Colledge, had their passports to goe whither they would, no man was to make inquirie what condition of life they were of. So that Parents framing themselves to the time, were constrained to lose their Children, which were either charmed, or very often utterly murdered, as it were, if they found them to their bent. There are too manie miserable examples hereof. known wel inough to etterne ma, & publick complaints left to posterity for this wickednes, against these cruell manstealers that bereaue Parents of their Children, and oftentimes spoile the of the supporters and pillars of their houses, as it befell to Arnauld the Sherife of Angers, who hauing eight small Children in his old age, was by the Iesuites robbed of his eldest Sonne, who might by this time haue succeeded his father in his home, and become a father to his yonger Brethren and Sisters. They stole him from him when he was about fortye yeares of age, and kept him in Italie and Spaine, so that he could neuer heare newes of him, notwithstanding all admonitions, and ecclesiasticall censures that hee could procure against them, which they make but a mocke of, contenting themselves with an absolution sent them from their

their Spanish generall.

In the meane while, when Airaule shall come to die, the Iesuits will put in suite for the right of the eldest sonne in his goods and li- uing: for they neuer bring any of their nouices to the bove of po- uertie, untill they haue no hope of any succession: and before they become professed, they giue all their goods to the Colledge. So nothing gorth but of their clowthes, all commeth in: both by In- testates and by wills which they hunt after every day, on the one side fearing the weake mindes of such as are at deaths doore with the terrors of Hell, & on the other side, promising them open Pa- radise if they giue any thing to the Fellowship of Iesus. As Mal- donat did to S. Andree president of Montbrun, drawing from him by a confession full of conetousnes and masked iugling, all the moueables and gaines he had gotten by his many yeeres trauaile and seruice, of which monstrous abuse and treacherous fraude Monsieur Pibrac complained of in full Court. The world know- eth what a manner of Testament and Will they caused Gondran the president of Dijon to make, by which Will and Testament he gaue halfe a Crowne to his sister his onely heire, & seuen thou- sand franchises in land a yere to the Iesuites. It is well known how they robbed the house of Bollons, one of the richest houses in all Bordeaux. And of late, how they receiued for the right of in- heritance of the house of Monsieur de Largebatton president, the lande of Paisolles, which they tolde for twelue thousand Crownes, and sent the money into Spaine, to be put into their Treasorie there: for they keepe nothing in France, but onely the immoue- ables which are bequeathed them without power of alienation.

It is also notoriously known, how they stole away the onely brother of the Marquis of Canillac, a Gentleman at this day of eight thousand franchises of reuenuie, and heire apparant to aboue five and fiftie thousand, whome they keepe with good aduise from entring into the bove of pouertie, because they stand in good hope to become Lords and Maisters of the succession of his elder bro- ther, who is unmarried, and one that daily hazardeth his life in the Kings warres for his seruice, and is his Lieutenant in Au-

uergne:

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uergne. And without doubt, if that noble man faile, if they haue no worse successe in their iudgements then they haue had hether vnto, they will become Marqueses of Canillac, and so pull downe this house, which is at this day one of the greatest, and mightiest, and of greatest honour in all Britanie.

Our nation hath bin alwaies charged with want of wisdom. As for iustice, liberalitie, valour and courage, we haue inough: yea too much; but too little wisdom. What a carelesse stupiditye is this, that such Caterpillers as these are, vnder a colour of disdaine to take a couple of sons, and other vsuall auailles that are giuen to Scholemaisters for instructing mens children, haue gotten within these thirtie yeres two hundred thousand francs of reuennue.

In our Uniuersitie, there was neuer any thing taken of the poorer sort: but if a Gentlemans sonne giue foure or five crownes to his Reader, for his yeres trauaile, is this any great matter? Is it not reason, for him that hath spent his yeres in learning to haue some little maintenance to buy him an handsome gowne withall? To denie this, were not onely not to relieue a poore student, but vnto to sike him. Wherefore poore yong men found the meanes to be entertained of the richer sort till twenty or two and twenty yeres, and so began to get something: which caused every yere a thousand more to giue themselves to studie, then otherwise would haue done. But since the Iesuits haue drawen all scholers to themselves, men are become out of heart: for take away rewarde of studies, and learning faileth.

All the greatest and most excellent personages of ancient time were of opinion that it was reason, that such as toke paines in bringing by their yonth in learning should be recompensed: and besides reason, they thought it very requisite and necessarie.

And yet notwithstanding these fellows following the steppes and practise of cunning impoisoners, (which allowes mine their drammes of poison finely and subtilly with some swete and delicate ingredient) haue devised none so fit a way to draw away all scholers vnto themselves, as the refusing of these simple and small contribu-

contributions or allowances. For licentious youths had rather spend the money their parentes sende them in dishonest houses, then give it to their Tutors, that all the yere long trauaile for them.

Yet this were nothing, were it not for the enchantments and sorceries wherewith they bewitch youths. But as the Romaines were very carefull to bring up the nobilitie of France at Auchun, where they trained them up to the loue of the Empire, and to forget the auncient libertie of France: even so the tyrant of Spaine hath his Iesuits dispersed in France, to imprint the loue of his name and of his gouernement in the tender mindes of our children. God hath planted heavenly seedes in the bodies of men, which if a good husband haue the cultiuyng of, the fruite fallerh out answerable to the seede: but if an euill husband haue them in hand, he deddeth them, as barren and marish ground doth; and so for good corne reapeeth nothing but weedes. And take we what paines we can to worde out such opinions, our labour is but cast away, and our time lost. For the stomacke being once disordered by a disease, it altereth the nature of all the meates it receaueth. So that we haue no other remedie but the feare of Lawes, and enforcements, as great hatreds must be hyedled with great dreads: but that obedience is alwaies more loyall and more acceptable, that proceedeth from loue, then that that is grounded vpon feare. They that are stung with the Serpent Dipsas, haue a continuall drouth, through the force of the poison scattered through all the vaines and dying by the store of blood; in so much as the sicke man doth nothing but drinke, and yet his thirst can neuer be quenched: In like sorte they that haue once tasted of this venomous and pestilenciall instruction of the Iesuits, thirst continually after the disquieting of the repose and quiet state of their Countries, and the aduancement of the gouernement of Spaine.

The historie of Portugal is well known: B. Philip had an eye vpon that his neighbour kingdome a long time: but bring it to his subiection he could not vntill he procured the Kings death, & the death of the greatest part of the Nobilitie. In this seruice he employed

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ployed the Iesuities which were about King Sebastian, who call themselves in that Countrey, Apostles: these fellows having by their flie and subtle practises bereft him of all his old seruants, especially of Peter of Alcassonne his Secretarie, and perswading him to goe ouer into Afrike against his enemies, ten thousand times stronger then all the power he had or was able to make, caused him to undertake the voyage, where he lost his life, and the liues of all the Nobilitie almost of Portugal. During the regiment of the Cardinal, which was not long, the Iesuities bestirre themselves so well with their practises, that incontinently after the Cardinals death, and Antonie receiued & acknowledged King by all the states of the Countrey, he was forced to flie the lande, (all his Maritime and port towncs being fallen from him in one day,) and save his life by trauaile on foote more then foure hundred miles. The Isles of Terceire held out yet for King Antonie, which was a good footing & stopped al the trafficque of the Indies, the Frenchmen took part with them, vnder the conduct of the Commander of Chartres. All the inhabitants of the Islands, al the Monkes, and friers, and the rest shewed themselves most loyall and affectionate to their King, and sworn enemies to the Castilians. But on the contrarie side the Iesuities which had bin the instrumentes of the reuolt of the Kingdome, began to thunder against the French, and exalt King Philip. What did they then? In lieu of casting them into the sea, or at the least, of driving them out of the land, they were contentonely to shut them vp w in their cloister. All this is largely discoursed in the Historie imprinted at Gennua, by the commandement of the K. of Spaine, & is wholly to his aduantage. Moreouer all that is there set downe touching the Iesuities, is set downe for their reputation & honour, as men that had bin the principall instrumentes of the vniou of Portugal to Castile: as their trauaile at this day is to no other ende and purpose, but to vniue the kingdome of France to the crowne of Spaine.

What did the Iesuities: when they sawe their time, in a night they brake downe the wall that rampired vp their gates, and carried the sacrament of the Altar before them, making but a scoyne

of God in abusing his mysteries to raise seditions withal: and began to conture the people so well, that they appalled and cooled their courages, so that the French conducted thither by the Marshall Strossly could haue no ayde nor assistance from them, which was the cause of his discomfiture. And here you are to marke how the Historie reporteth that foure score Noble men, and two and fiftie French Gentlemen were boucherly put to death by a Spanish decre in one day, vpon one scaffold in Ville franche, and a number of Souldiers hanged. The same historie reporteth, how that during this warre, fūe hundred friers, or other Religious persons which had preached or spoken for King Antonie, had bin put to death. Behold the precepts of the Iesuites. Kill, murder, hange, play the Bouchers: We see also in France, that they that goe to their confessions, and be noxed at their breasts, are so cruell, that they kill one another.

Marcelin in his 27. saith, that about the Rīer Euxinus there was a people called Odrise, which were so accustomed to shed the blood of man, that if they had no store of enemies, they would in their feasts and bankets launce their owne flesh. These felowes murder one another, though they haue enemies inough in the field.

Goetw then my Lordes of the Nobilitie, follow these disciples of the Iesuites, to the ende they may recompence your seruices at their best leasure and pleasure with stabbes of daggers: and for your best anaile make some corner of France a prouince of the Moors, and from Barica receiue your lawes. How much more honorable were it for you, with your common loyaltie and mutual assistance to saue and recouer this kingdome.

Therefore take hearts vnto you and be of god courage, you brave and vndoubtable Nobilitie of France, holde on to conioyne your selues in one armie. God the protector of kingdomes, God that hath alwaies cast his eie of commiseration vpon France in the greatest afflictions it euer sustained, will plant amongst you without doubt, loue and concord: He will make your countenances fearefull, your armes strong, he will send his Angels to strengthen

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strengthen you, that within fewe daies you may rote out of France all these infected, and proude Castilians.

Alexander said that Antipater was outwardly clad with white, but inwardly was altogether redde: So there are a number that in vtter apparence are the Kings seruants, and are skilful inough to make their profite of his good fortune: but within, they are altogether blood redde, wholly Spanish. These men that can not but vse the Iesuites to execute their mischieuous enterprises, dare not say openly that it were good to let them continue in France, (so to vse any such speech, and to weare a redde crosse is all one) but they can say, it is no time now to rid them from out amongst vs, and allege respects wherefore, which I meane to answer. But first of all it is expedient to beate downe their chiefest bulwarke, which standeth in the deferment to counsaile set downe in the yeere 64. To which I will bring five answeres, the least whereof is moze then sufficient.

The first is, that this instance of 64. is failed, not onely thre, but thirtie yeeres agoe. And whereas they say, that the failing of the instance, hath no place in Parliement, that is not so, but when the proccesse is not discontinued. And as for this matter which is now in question, so farre is it from hauing bin vsed, that on the contrarie side, the copie of the pleas and bills haue not bin so much as taken out, which is the first act whereby the partie, that is referred to Counsaile, receiueth his first instruction.

The second answer is, that the instance of 64. differeth wholly from that that is tended at this present: first the qualities are diuers: for the Iesuites were then plaintifes, and be now defendants. Secondly, the question was, whether they should enioy the priuileges of the Vniuersitie or no. And now the question is, whether they are to be cast out of France or no. At that time, to appoint them to counsaile, was to denie them their demaunde. Now it were as much as to put to Counsaile whether the King should liue or no, if in the meane while, we must entertaine these murderers amongst vs, that desire nothing moze earnestly then his death.

Thirdly,

Thirdly, there is great difference betwixt the yere 64. and the yere 94. In 64. that mischiefe was feared, which is fallen out and many would not be perswaded to conceine it, being deceived by the sugred and honied wordes of these hypocrites. Who would haue thought at that time, to haue seene Spanish dead paires in Paris, the Spaniards march by and downe in those faire and large streets, their armes a kenbow, their staring eies, their crowning foreheads, their maiestickall and solemne march as softe as foote can fall.

In the yere 64. Barnard and Comolet were not heard to call the King, Holofernes, Moab, and Nero, mainteining that the kingdome of France was electiue and that it belonged to the people to establish the Kings, and alledging this text of the old Testament, Thou shalt chouse thy brother for King, thy brother, say they, that is not to say, of the selfe same kinage, or of the selfe same nation: but of the same religion, as this great Catholike king, this great king of Spaine. Comolet was so impudent and bold as to say, verie blasphemouslie, that vnder these wordes, Deliuier me O Lord out of the myre, that I may not sticke in it, David vnderstood prophetically the rooting out of the house of Bourbon. During these warres they would haue erected a Colledge of Iesuits at Poitiers, saying that a riche and religious Lord would giue eight hundred crownes of reuennue for the foundation. And when they had bin instantly pressed a great while, to discover who this great Lord was, being not able to name any other, they were constrained mangre their beardes to confesse that it was the King of Spaine, who will neuer thinke it much to be at such a charge to entertaine such a pernicious and dangerous vermine amongst vs as these Iesuites are. And this was witnessed by all the deputies of Poitiers, which put to their helping handes to reduce that towne to the obedience of the King.

In 64. the Iesuites had not as yet the Booke of life amongst them, wherein they haue sithence kept a record of all that, that they learne by their secrete spystes of all houses and families, informing themselves by children and seruants, not what their

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consciences are, but what speech and talke their parents and masters haue commonly in their houses, whereby they may know what disposition they are of. Comolet preaching at the Bastile before the Gentlemen that were then prisoners in the beginning of the yere 89. said vnto them after a thousand impudent blasphemies, that he that had bin their King was not their King, plotting from thence the murder which they executed afterwardes. When Trouue, and Captaine Aubrey were imprisoned in the Bastile by Bullly the Clerc, the Consaile of the fortie, could not get them out: but onely Comolet, as an Orpheus of his owne authoritie, set them at libertie, such was the dependencie of the sixteene Murderers vpon the Iesuites. At what time there came newes of the Popes election that is now, Comolet being come out of the pulpet, went vp againe, and began to crie out, Heare thou Politician, I will tell thee newes, we haue a Pope, what maner of Pope? one that is a good Catholique? What more? one that is a good Spaniard. Goe and hange thy selfe thou Politician. The Iesuites vsed no such language in the yere 64. an auncient writer saith, Yong Serpents deceiue: when one hath passed his naturall bignesse and is growen to a monster, when it hath infected the fountaines, and by breathing burneth which way soeuer it goe, men seeke to destroy it with some shot or other: euils springing may escape, but great are mette withall. Titus Linius saith elegantly, It can not be, but the diseases must be knowne, before their remedies can be found out: so did euill motions breake out in men, before lawes were made to bridle them. Plato in the beginning of his first booke of Lawes saith, that Minos, went once in every ninth yere to know of Iupiter what Lawes he should giue to the Cretensians: because that time beareth such a sway in the chaunge & alteration of al things, that what seemeth good at one season, is hurtfull at an other. We find by experience that good Lawes, and honest examples, draw their original from others offences: for faultinesse goeth before punishment, in time: & amendment is the yonger brother to offence.

Speake to the Marquis of Pisany, he will tell you that since the yere of 64. when he was in Spaine and Italic, as Ambassadour
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about the affaires of France, hee found no matter of weight, wherein a Iesuite had not an oare. Speake to them that had the deciphering of al the letters of importance, which were intercepted during these warres, they will tell you, that they neuer read any pernicious point, where a Iesuits finger was not. And euen latelie at Lions, since the Towne yielded to the King, a Iesuite that had begun to say his Masse, perceiuing a Gentleman in the church wth a white starke, ran out of the Church being full of people of a purpose to raise a sedition: a matter y^e they attempted since, and will no doubt be the losse of that Towne being of great importance, if they be not speedelie banished out of the Countrey by your order and decrees.

Fourthly, who so breaketh the modifications and conditions whereupon a graunt is made vnto him, is wortheie to lose the benefit that he might receiue by the graunt. Now since the yere 64. the Iesuies haue directly broken the conditions of their aduise of Poissy, which is the onely allowance they haue had in France. First they haue broken them herein, that they haue retained their name of Iesuies, which they were expressly charged not to doe, because this glorious name is particularly reserved to the onely Saviour of the world: and there was neuer any amongst the Christians to this day found so transported with pride, as to dare to attribute this name either to himselfe in particuler, or to other and himselfe in common. They alone haue bin so impudent, as to take this name in their propositions, by which (through their hoied insinuing & sugred speech, carying one thing secreted in their hearts, and another ready at their Tongues endes) their meaning was within thre moneths to flatter them, whom they would with all their hearts see instantly plüged in the depth of the Inquisition of Spaine. Secondly, they haue broken the aduise of Poissy, whereby their Colledge was receiued, and their profession rected. For they haue bin so bold as to plant it in way of triumph in the midst of Saint Antonies ströete, where they are at this day so impudent, as to haue in their cappes the full armes of France, with a Cardinals hat aboue, to let vs understand that in despite of y^e King
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to whom they are not bound by oath of fidelitie, and whom they sought and will keepe daily to murder: they acknowledged one Charles the tenth to haue bin King of Fraunce, vnder whom they hoped to haue wrought with this Kingdome, as they wrought with the Kingdome of Portingal vnder another Cardinal. Thirdly, their aduise of Poissy purporteth expressely, that they may not procure any Bulles contrary to these restraints set downe by this act: and in case they doe procure any, they shal stand as none, and of none effect nor value, which is verified vpon this verie condition. But now they haue procured Bulles so contrarie to this aduise of Poissy, that whosoever make any limitations or restrictions against their priuileges and institutions, are by vertue thereof excommunicate with the greatest excommunication, yea whosoever shall dare to dispute or reason the matter, though it be but onely to seeke out the truth. Heare the verie words of their bull of 84. And obey their Governemrs in al thinges and euerie way, and be immediatly subiect to this Sea, and clerely exempt from the subiection of all ordinaries and delegates whatsoever, or of any other Judges, as by the vertue of these presents we do also exempt them. A point directly contrary to this clause of the aduise of Poissy. Vpon condition, that the Bysshop Diocesan shall haue all superintendancie, iurisdiction, and correction ouer the said Societie and Colledges. And consequently their aduise of Poissy is become void, as well by the course of law before alledged, as by the clause expressely set downe to make it void by the said assembly. They shal renounce expressely and in plain termes all priuileges giuen by their Bulles, which are contrarie to the points and articles aforesaid. Otherwise and in want hereof, or in case they doe hereafter obtaine any other, they shalbe as none, and of none effect nor value. But see yet a more strange clause set down in their Bul of 84. by which, both we that speake against them, and you my Lords that are the Judges, and they of Poissy also, which made the aduise, are al excommunicate. We commaund therefore (vpon their holie obedience and vnder paine of excommunication of the sentence giuen, & of disabling, to all seculer offices and benefices, and regular of al orders

lets whatsoeuer, forthwith to be incurred without further declaration, reseruing to our selues and to our successors onelie, the absolution from the same,) that no man of any state, degree, or preheminence whatsoeuer, be so hardie and bold as either directlie or indirectly to impugne or gainsay any institutions, constitutions, or these presents touching the said societie, or any of them, or of al the foresaid Articles, or any other matter cōcerning the same, though it be done in way of disputation onely, or to seeke out the truth.

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Fiftly, and lastly, and to speake plainly without flattery in a matter of such weight, and a speedie issue wherof all honest men doe earnestly desire, who knoweth not, how that in Anno 64. there was not a man within this place so hardy as durst speak freely against the conspiracie of Spaine: All good men were afraide, and speechlesse: when as it was a miserable case to speak what a man would not; and full of danger to speake what he would willingly speake. The wheeles, the gallowes would not haue bin sufficient punishments for them that durst to haue bin so hardie: What think you the you Spanish spials you may alledge for your selues at this day to maintaine your selues: Will you say, because you haue bin suffered heretofore, nay that is reason sufficient to banish you out of Fraunce, to wit, your force, your violence, your tyranny, & the tyranny of your supporters, of your Spaniards, which haue bound our hands, which haue stoppt our mouthes, which haue made you so couragious, which haue made you speake so proudly, which haue set you so high: you I say, most wicked varlets with your bloody handes, most pestilent and proud through your insatiable couetousnes, you that haue no regard of loyaltie, you that are void of God and all honestie, to be short, you that make your gaine of all thinges be they honest or dishonest.

But they be not wicked varlets alone, there is a point that makes them worse: for if they onely had bin wicked themselves, our miserie had bin the lesse. The great number of Frenchmen whom they haue made, hath bin the cause of our miseries. And yet now they seeke to throng themselves amongst this presse of people, and hide their heads, thinking to lessen their fault through
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the fellowship of many offenders, as though in this their wickedness they did but keepe the Kinges high way, doing as other men doe. But it fareth farre otherwise, for the greater the number is of lewd and euill affected subiectes, the greater is the haruest of the Iesuits, for these are their fruits; And why is not this whole sinke of Sixteene and their adherentes, vpon their way to Spaine? Why are they not banished for ever out of the aire of France, which they haue poisoned this long while? What do these Iesuites here still? what doe they? See we not well inough what they doe? What underminings, what violences, what corruptions, what seditions haue they not already committed and done? Believe me my Lords, they lose no time; such busie heads, most sharpe in devising, most impudent in attempting, most vigilant in effecting, are not vnprofitable: they receiue packets daily from Spaine, and from all corners of France, and deliuer them at Soissons: they carrie their Packets out of the towne themselves, (for to riddle and search a Iesuite, were to commit high treason against God himself, neither was there euer any Captaine that durst to this day attempt such an act,) they receiue into their chamber of counsell all that will deuise or contriue any thing against the state of the towne; if onely they will but make a shew to resort to their Churches, or confesse to their Iesuites what practise is intended by anie man against any of the Sixteene, which doe nothing but practise our destruction? Shall we still suffer our selues to be abused by these hypocrites? Shall we be still like to the Barbarians, that made but a scotte of the fortifications which the enemies made against their walles, untill they found their walles beaten downe about their eares, and their Towne foolishly lost? Shall we suffer our enemies to gather together the pieces of their shipwrecke? Shall we suffer the Iesuites to fasten the knots againe of their practises, and frame a new their faction in the consciences of the people, which are alwaies the greatest number?

In all this action, this is the strangest point to behold and consider, what delates, what formalities of Justice haue bin vsed, and how vpon the sodaine, and euen at a verie instant, taking not so much

much leasure as to breath themselves, they could defend by bribery and corruption, what they committed by mischievous wickednes. We haue not banished them as they did at Burdeaux, which was the brassest and most honorable act that the Marshal of Maignon euer did, though he stand renowned and highly thought of, and so wil in the memorie of al posteritie for many noble victories attributed by his handes. But this blow of resolution which he gaue, was a meanes of the preservation of Guyenne, which otherwise had bin lost, and would haue fallen after it euen at that instant, the losse of all the rest.

O brave and noble Marshall, thou fearedst not the reproches, the wicked tongues, the stinking vomits of these amongst vs, that falsly terming themselves the Kings seruantes, doe foster, doe mainteine, doe support, and fauor his most cruel, most detestable, most conuired enemies: Howbeit in the end they shal all come to naught, and that most shamefully together with their Iesuites, notwithstanding their glibly and colourable pretences, the chiefest whereof is this.

What wil they say at Rome? Oh, what doe they speak of Monsieur the Marshall of Maignon? wil you know what they say at Rome: Let vs distinguish the speakers: The Spaniards will say, that they which banished the Iesuites out of France, are all of them Heretikes. Haue they any other talke in their mouthes? I will not speake onely of our selues that haue followed the King and his fortune, but also of them that tarried here in the Towne, and yet couragiously, and with euident peril of their liues, opposed themselves against the abolishing of the Salique law. Did not the Spaniards say, that they were all Lutherans and Heretikes?

On the other side, they that are at Rome and in Italie, and are not Spaniards, they I say, wil say, that this is the time wherein the French men will shew themselves to be French men indeed, franke and free, and sowerne enemies to the Spaniards. This is the time wherein they manifest to the world, that they are quick of sight, & looke into their state aright, by dying out from amongst them these spies of their enemies: to be short, this is the time

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wherein they meane to liue in strengthfull and assured health,
now that they purge these melancholike and overburnt. and
most malicious humors out of the bodie of their common wealth.
But though the Iesuites be dangerous to Fraunce, yet at the least
they haue wrought mightie wonders amongst the Indian people.
True it is, and such wonders indeed, as we haue good cause to take
knowledge of: for they haue caused twenty millions of those poore
soules, as their owne historie reporteth, and termeth them lambes,
to be consumed by fire and sword of the Castilians. They haue wor-
ked out the paganisme, not by conuerting the Pagans, but by play-
ing the bloody bouchers with them. Their maner of dispeopling
of the Island called Spaniola, is much to be marked. They put all
the men a part to worke in their mines, and the women they for-
ced to cultify the earth: so that keeping them from generation, &
vsing al the crueltie they could against the liuing, in lesse then 12.
yeares they inhabited the whole Island which is not small, with
Castilians. In Peru they haue publike places of torture within the
marches, wherein they may put a thousand at once, and there the
Souldiers and the Lackies torment these poore people, thereby to
make them confesse where their treasure is. And if any of them es-
cape out, they goe and hange themselves in the mountaines and
their wiues by them, and their poore children at their feet. These
monsters of tirannie, doe as ordinarilie hunt after men, as we doe
after the Bucke and Stagge, causing their dogges to deuoure the,
and their Tigers, when they send them to seeke honie and ware,
and also by their Tuberos when they cause them to goe a fishing
for perles in the most dangerous parts of the sea. If they ca-
rie out arie of these poore people to warre with them, they giue the
nothing to liue on, but constraime them to eat their enemies, so
that the Spanish armies are verie boucheries of the flesh of man.
And yet we maruail at the cruelties which they vse in these parts
of the world, which are but fleabitinges, or honie soppes rather in
comparison of that that they can doe. Their couetousnes was so
extreme, that they laded their shippes with thise as many moe of
these poore silliones then their ships could bear, or they had victuall:

for, in so much, that they cast so many of them over board, that to passe from the Ile of Lucaies vnto Spaniola, which is a good distance, a man needed not ante compasse, but onelie the trace of these poore Indians dead floating vpon the sea, where they had cast them.

O yee Frenchmen behold, againe and againe, behold I say, the great fauour of God towards vs in drawing vs out of the slauiery of this monstrous & prodigious nation: Chaines and Irons should haue bin your best intertainment, full Argosies of you should haue bin carried to the Indies to worke in their mines, whilst they had placed Colonies in your Townes, and given your houses in the countrey for a reward: And yet not withstanding, this murdering and casting in chaines and Irons, al the true Catholiks, & to leaue none in Fraunce but Atheists, robbers, murderers, incests, & pensioners of Spain, should haue bin termed nothing but the planting of the Catholike Religion.

But if the Iesuits be so wicked, why is there not an inditement framed against them? I answered you, that Monsieur the Kings Atturney generall knoweth how to prosecute that which he thinketh best, but the matter which the vniuersitie, (the Kings eldest daughter, who can not hold her tongue from crying out against them that would murder her father) calleth vpon, is, that all the rest may be banished out of the realme, whilst the other be arraigned that are in hold: the danger that we are in, wil not wel abide slow working medecines and lingring Phisitions. The historie of the humble friers, and of the Cardinall Bourmees is verie notozious and fresh in memorie: one of these friers would haue murdered the Cardinal. vpon the instant that old order was put downe, and al that were of it banished out of Italie by Pope Pius the fifth rightfullie so called, for that he most occupied himselfe in making leagues against the Turke, whereas others busie themselves in making leagues against Fraunce. And shall not the Iesuites at this day be banished, that would haue murdered the King of Fraunce, and for letting Varade that murderer breake prison, & sending him away: They that defend this proposition, make more accompt of the life of a Cardinall, then of a King of Fraunce, the

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eldest sonne and protector of the Church.

By the ciuill law, all the issue of that man that practiseth & death of the Prince, euen to the verie childe that sucketh the mothers breasts, are disinheritid and brought to miserie: so fearefull is the example of treason, and shall we preserve the companions of Varade, & haue vowed the self same vow that he did, that haue the same desire & purpose that he had, that holp him away. Whensoever one Iesuit, shall attempt & murder of one of our Kings, shall he onely be banished? This is a good proposition, and well worthy to be maintained, that it is better that twentie Kings of France be murdered, then all the Iesuites should be banished France. They that are of this opinion, care not how many Kings we change.

If they were to be executed as the Templers, their inditements would be framed. But what say the Iesuites? That they came into Fraunce for our good: yea but experience hath shewed vs, that they haue caused our ruine. What needeth further inditement? seeing they aduance our enemies so greatlie. There is an excellent saying in Tacitus to this purpose. O noble Counsellors, if we looke no further, but consider with what vile language they haue abused mens eares, prisons and gallowses are too good for them. It is time you hasten to iudgement, that neither they may scape scotfree, nor you repent your selues of your seueritie mixt with clemencie: let them be dispatched with fire and water. Behold a good iudgement for the Iesuits.

Moreover, happily before the yeare 85. this formalising might haue bin tollerated, for untill that day their lewdnesse and treacherie was shadowed with a godly maske, but now they goe so open faced, that we neede neither letters nor witnesses. Quintilian saith finelie. There be some crimes of treason against the common-wealth, which may be sufficiently condemned by the view of the ciuill. And Seneca to this purpose in the tenth booke of his controversies saith, whether the common wealth be hurt or no, it is not to be proued by arguments, the hurt of the common-wealth appeareth forthwith. He that should haue laid hands on Iulius Caesar, had there bin any need of confronting of witnesses to proue that he had passed

passed the Rubicon, that he had entred into Italie with an armie, and taken the treasure of the commonwealth: The painters and Poetes giue a naked sword to Justice, to giue vs to vnderstand that we may not alwaies stand vpon doubttes and tract of time: neither play the part of euill Chirurgians, who for want of healing the soze in due time, protract the cure so long, till the strength of the patient be vtterly cast downe & not possible to be restored.

But what call we notorizous? All our Doctors define it in one worde, to be that, that is done before the people. And I would to God that the crimes of the Iesuites were not so great, so certaine, and notorizous as they are, then should we not haue suffered so much miserie as we haue.

O that I might pleade, and not overcome?

O wretch that I am, why is my cause so good?

But they haue left nothing to the Counseler for him to breake his head withall: for, to denie matters, that are as cleare as the Sunne, increaseth the fault, and confuteth it not. Philo the Jew, writing vpon the ten commaundements, speaking of the voice of God, giueth a good reason why we are said to see the worde. Because saith he, that that which God speaketh is not onely a bare worde, but a worke. It is an vsuall and common Proverbe amongst vs, the voice of the people is the voice of God, whereby is meant the voice of the best sort and not of the multitude. Because they speake of such thinges as they know, of thinges which haue bin seene, and wherein they can not lie.

But some will say that the Iesuites are not all strangers: as though the Spaniards by adoption, and by othe, had not done vs more harme then the naturall Spaniards. I will rather take them for Citizens, which are borne in the remotest place of all Scythia, and yet thinke well of France, then they that are borne of Paris and brought vp there, and employ themselves most vnnaturally and wickedly, to destroy the state, libertie, and honour of their countrie wherein they were borne. Comolet, Bernard, and such like, are they not Frenchmen borne, and yet are there any of any nation that haue so impudently vomited out all sortes of blasphemous

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phemous speeches against his Maestie, and the memorie of the King that dead is, as they have done: Are there any men in the world that haue trauailed so much as they haue done to turne the state upside downe: for if a man make a shew of religion, he may doe what he will vnder that pretext, his penny is good siluer: to murder or cause Princes to be murdered, which are excommunicate by the Pope, is the chiefest part of their sending. Varade himselfe, the encourager, and pusher on forward of that Murde- rer of Melun was he not a Parisien? Oh sir, the Iesuites would haue bin banished out of France long agoe, had there bin no other Spaniards amongst vs but such as are natives and borne beyond the mountaines of Pirene. The pleasures and exceeding great fa- uoures, which King Philip bestoweth vpon the Iesuites, maketh it notorious inough, how that he maketh account of them as of his good subiects, and instruments of his soueraintie. The great Iesuiticall Argosie, which fetcheth their gold and Marchandises from the Indies, (for they draw from all parts of the world, to in- crease their treasure in Rome and Spaine withall) this great bes- sell, I say, payeth no fifth to King Philip. A matter of more va- lue to them, then two hundred thousand crownes a yere. For their part of the conquest of Portingal, he gaue them the present which the kings of the East Indies payed from three yeres to three yeres to the King of Portingal, which is worth in Gold, and Pearles, & Spicerie, more then foure hundred thousand crownes. In recompence of which bountie, they speake of him, as of the greatest Prince that euer was in the world, farre surmounting the force of the Romaines, and hauing more countries vnder him then all the Kings of the world.

Goe on ye Spanish sonles to praise and magnifie the forces of the King of Castile, he will make you all Cardinals, as well as Tolledo the Spanish Iesuite. They will no small benefices, (yet for the better maintenance of their table, they vnite & knit many Priories and Abbies together) but they wilbe Cardinals, to the ende they may be Popes, this is good fish for their nets. Who was it that brought that bold and proude message to Monsieur of Ne- uers,

ners, but this Iesuiticall Spanishe Cardinal: Who was not ashamed to say to him in Januarie last, that the thre Prelates, which were present at his Maiesties conuersion, should be made to come before the Cardinall of S. Severin chiefe of the Inquisition, for absolution for that fact. What a shame, what blasphemie against God and his religion, to demaunde absolution, for the best worke, the holiest worke, the profitablest worke, & most necessarie worke that could be done in Christendome: But because it was discommodious, damageable and hurtfull to the King of Spaine, the Iesuites will euer condemne it, and iudge it worthe penaunce and absolution. Hereupon it came, that at the first bruite of his holy conuersion, they sent Du Puy from Paris to Rome, at this day their Prouincial, to perswade the Pope that it was but a fained matter.

But now it irketh them that time is so farre spent
and so many dartes plucked out,

How can we doubt to banish these Murderers, seeing that since the yeere 1550 (as Monsieur the Counseler of Meuil hath well obserued it in his plea) when the Iesuites presented their letters, signed in the presence of the Cardinall of Loraine, and grounded vpon their admission in Spaine, (a goodly consideration surely) these letters were simply and absolutely refused by the Court, assembled the two halfe yeeres. And foure yeeres after, vpon a second instance by the Iesuites, the Court would know the opinion of the Sorbone, which being assembled by foure daies space together (the holy Ghost no doubt being their director and president) moued as it may seeme by an instinct from aboue, reiected them, counting them a most dangerous and most pernicious companie, for the state of the Kingdome and for Religion, and such as would cause many quarels, diuisions and dissensions amongst the French nation. And because it may be apparant, that we adde nothing of our owne heads, behold the very wordes of the decree of Sorbone, which in few wordes, setteth downe the miserie that we haue received by this new and dangerous sect.

This new fellowship, challenging vnto it selfe the vnwoonted name of Iesus, so losely and vnadvisedly without any discrete choise
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receiuing into their fellowship rag rag, be they neuer so lewde, wicked, and insinuous, carying no difference from secular priests. In their outward habite, in shauing of their crownes, in saying their canonical houres privately, or singing them openly in the Church, in cloisters and silence, in difference of meates and daies. In fastinges, and diuers other rites and ceremonies, (whereby states of religion are seuered one from the other and mainteyned) endowed with so many and sundrie priuileges, licences and freedoms, especially in the administration of the Sacrament of penance and Eucharist, and that without difference of places, or parsons, also in the office of preaching, reading & teaching, in prejudice of Ordinaries, yea of Princes & temporall Lords, against the priuileges of Vniuersities, to the great burden of the people, seemeth to be against the honestie of monasticall religion, it weakeneth the studious, godly, & necessarie exercise of vertues, abstinencies, ceremonies, and austeritie of life, yea that more is, it openeth a gappe, to a general Apostasie from other religions: it withdraweth from Ordinaries that subiection and obedience that is due vnto them, it spoileth as well the Lords temporall as the Spirituall of their rights and Iurisdictions, it bringeth in a confusion into both pollicies, many quarels amongst the people, many strifes, discordes, contentions, emulations, rebellions, and sundry schismes. These thinges therefore diligently weighed and considered, this fellowship seemeth to be a dangerous thing for the matter of faith, like to be a worker of the disturbance of the peace of the Church, & an vtter ouerthrow of monasticall life. & tending rather to the pulling downe then to the building vp of the Christian faith.

Before the effects of their conspiracies were knowne, we marvelled much in our Vniuersitie, saying what manner of people are these: Are they regulators or seculars? for we haue no thirde sort. They are not seculars, because they liue in common, haue a generall, and to be short, make a bove of pouertie, and yet haue the whole managing of the goods of their Colledges. Again, they be not regulators: for they haue no rule, nor fasting, nor distinction of meate, neither are bound to any certaine seruices, and may succede, though they can not rid themselves of their oth. They haue
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four or five sortes of bowes, Simple, Compounded, Solemne, Se-
crete, Publike. To be short, they make a hurly burly and turne
all things upside downe, and if you aske them what they are, they
answere you, As you see.

We marvelled greatly, I say at that time, but now we leaue.
And why so? Because in a word, they be nether secular nor regula-
lar. What than? Nothing but verie spials of Spaine, you may
terme them as you please, they wil not reade, if you will not haue
them; they will take what othes you will, onely with this pro-
mise, that you will let them alone, to betray at their pleasure, to
play the spials, to raise false bruits amongst the people, and now
for the aduantage of the Spaniard, kindle and blow the fire of our
dissensions. This is all they demand, this is their bowe, their
profession, their rule, their plottings, their greatest happe that can
befall them.

It is not the Sorbone of Paris onely that hath condemned them;
but in Rome it selfe; the honestest sorte perceiuing the plotting of
Ignatius the Spaniard, opposed themselves against this sect. Be-
hold what they themselves doe write of this matter in the life of
their Ignatius, pag. 149. And afterwarde, vpon the request of Ig-
natius, that his institution might receiue confirmation, the matter
was committed by the Pope to three Cardinals: who laboured great-
ly, that it might not be receiued, especial the Cardinal Bartholomæus
Guidicionus, a godly and learned man, and one that did not like that
there should be such a multitude of religions in the Church of God,
as there be now a daies, mooued thereunto perhaps by the degrees of
the Laterane and Lion Counsels: which two Counsels doe restraime
and prohibite the multiplying of new religions, or peraduenture by
reason of the decay of discipline which was much altered and worne
out in some of the, which he thought were more fit to redresse, then
to deuise and make new. And thereupon it is reported that he wrote
a booke. So that he being of this opinion, wholly withstood ours,
and of all men, was the greatest aduersarie, that our Societie had, some
few other ioyned their endeouors to his. How than came it to passe
that it was receiued, all these impediments notwithstanding? The

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promise of the fourth vow of expresse obedience to the Pope about all the Princes of the earth. See what they themselves write of this matter in the selfe same Page 144. Whose religion, should be the religion of the regular clerkes, but their purpose is to be at the Popes commaundement, and to frame their lives wholly according to that rule, which he had long before deuised & set downe. Which thing the Pope did willingly giue care vnto .the 3. of Sept. at Tibure. Anno 1539.

So that, they were reiected both in France and Italic by all the greatest Catholikes which were no Spaniards: vnlesse peraduenture they & their adherents be so impudent as to say, that the Sorbone was an heretike in the yere 54. when they made that decreé against them. As they are so impudent to publish amongst the women of their congregation, that all they which pursue this cause, are heretikes that come from Geneva and England. And were it not, that I, that, now speake had not bin known from my childhood, brought vp in the kings Colledge of Nauarre, and my profession so notozious, and my preferment to publike and Honorable charges euer the since the yere 80. and 85. did not exempt mee to manifestly frō their illusions, they would happely imagine that I was sent from some one of those places of purpose to plead against them. But who shalbe counted a good Catholike, that speaketh against the Iesuits, seeing they haue caused the Sorbone to be pronounced Heretickes by the Inquisition of Spaine. We learne this of themselves who make their vaunts, that when they saw this decreé of Sorbone against them, they betooke themselves to the Inquisition of Castile, to cause the Sorbone of Paris and their Decré to be condemned. See, (my good Lordes) who should be able to escape out of the handes of this brutish, barbarous Spanish Inquisition, the snare laid for all men that oppose themselves against the greatnes of Castile, the bloudie shoppe of all crueltie, the scaffold of all the most tragicall, hideous, and horrible slaughters that can be deuised in the worlde: who, I say, should be able to escape out of the handes of this Inquisition, seeing the Sorbone of Paris is condemned amongst them: But where
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is this condemnation: Behold here it is reported in the life of their Ignatius pag. 403. Furthermore, because the Decree of Sorbone was against the authoritie of the Sea Apostolike which hath allowed and confirmed our religion, the Inquilitors of the faith haue by their Decree forbidden it to be read in Spaine, as a thing that is false, and offenseue to godly eares.

You may not maruell that the Inquisition is so carefull for the Iesuits, for these two foundations haue no other marke they shewe at, but to establish the tyrannie of Castile, ouer all Europe.

And shall we still continue colde in banishing them, that make pꝛouisions in Spaine, against all that we can do in France? To banish them that giue all the aduise they can to our enemy, that kindle all treasons, corrupt the mindes of all youth, and haue no desire in the world, but to murder the King: what will you looke for more: weighty enterpꝛises, must haue speedie dispatches, no delaies must be vsed. Euery man is instly pꝛouoked against them, the wound of the miseries which they haue wrought vs, is yet fresh before our eies. Either this Audience shall free France of these new Monsters engendꝛed to dismember it, or if their subtelties, their craftes, the bruires which they cast abroad, doe maintaine them, I tell you plainly and as lowde as I can, though they haue found so much fauour as to haue the doores shutte, yet my voice shal pearce thꝛough to the foure corners of the Realme, and I will yet consecrate it to the posteritie that will iudge without feare, and without passion, who are best Frenchmen, and most desirous to leaue it such a liberty, as we haue receiued from our fathers, I tell you plainly, (and I wil stretch out my voice, as lowde as I can) they will doe vs yet more harme, then euer they did. And I know not what will become of our strength, whether it wilbe dismembꝛed or no, I know not whether our goods and our liues shalbe ransacked once againe or no.

I conceaue nothing in my brest but heauie newes.

The affaires of the world passe, and runne away in a moment, the idle Harpers tarie a shoare, while the weather is faire. That Iudgement is the best, that vseth no delaies. And to what purpose

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are these delates: To giue them leasure to come to the marke they shote at, full of alaraines, yea full of the blood of the best sort. Tigres and Lions neuer leane of their cruelty, sometime they will lie still, and when thou lookest not for it, their mitigate forwardnesse becommeth worse. O that we might be so happie all together, as to enjoy our Countrey freed from all these miseries, with no lesse fervent affections and zelous pietie, then I am moved to be earnest in this cause without hatred to any man. My minde can neuer be of from this murderer of Melun; and my hart will neuer be at rest as long as I see these shrewing Iesuites and eggerson of such murderers remaining in France. If they might once be banished, then should I be assured, then should I see all the mischievous practises of Spaine, broken a sunder in France. All the Brotherhodes of the name of Ihesus, of Cordon, de la Vierge, de la Cappe, du Capelet, of the little Collet, and a thousand others would be put out. Then could not the Traitors, that practise against the State, know to whome they might adresse themselves: For, to goe to the Embassadour of Spaine, there is none amongst vs; to goe to a suspect person, that would quickly be discovered; and besides, the papers and writings of private persons, fall after there death into the handes of the Magistrates, but this Society dieth not; and moreover, under pretence of deuotion, the assemblee of this Councell is alwaies covert. To be short, of an hundred, that shall repose any confidence in them, you shall not finde two amongst them, that will discouer themselves one to another:

No man shall know this but thou that onely art privie to my vowe.

Even as therfore the Physitiā leave nothing in sicke bodies, that may be hurtfull, so it becometh vs to cut of all whatsoeuer it may be that may be an impediment to our libertie. And let vs not be like to them that are sicke of choler, that will in no wise take a medicine to ridde them at once of that humour, and to make them whole: but content themselves to take away onely some part of the humour, that doth distast them, and in conclusion

pay for it with blarie of extreame grieve and anguishes that cut deep into them. As there are certaine sauoꝝs which cause them that haue the falling sicknes come quickly to themselves againe, but yet heale them not, they are good for a while, and are no remedies for the grieve but impediments. No more can the Iesuites be taken to be within the compasse of the Kinges declaration, which hath this exception in proper termes: Forprise and excepted the attempt and fellonie committed vpon the person of the King, our most honourable Soueraigne and brother, and the enterprise against our owne person: which can in no wise be referred to any other but to the Iesuites, which sent the murderer first from Lyons, and then from Paris. Moreover the selfe same Edict of the 4. of Aprill in Anno 1594. pardoneth none but such as renounce all leagues and associations as well within the Realme as without. Now the principall bow of the Iesuites being to obey their Generall, who is a Spaniard, in all thinges, and the Pope, they can by no meanes renounce this association which is the strictest in the world, vnlesse they renounce their societie. To be short, they can not be Iesuits, and receiue benefit by the Kinges edict, which saith in an other place, that such renouncinges and oath of fidelitie must be done within a moneth. Which the Iesuits haue not accomplished vnto this day, neither can they shew any act, to serue for an inducement for vs to thinke, that they had any such purpose: as in verie deed they be not capable of it, for no man can be liege vassal to two Lords.

There is an old writer saith verie elegantly, What auaieth it to be valiant in the field, and to liue lewdly at home? Whiles the King is on horsebacke to ruinate, defeat, and put to flight his enemies, and to force townes that hold out headdily against him, whilest he endureth the heate of the Sommer, the cold of the Winter, and indangereth himselfe daily in the Warres for our libertie, shall we suffer the Iesuites in all his principall Townes, which do nothing daily with their confessions but stirre vp a thousands of new enemies, and hold secret counsels of rebellion, and all sortes of treasons? As it auaieth not against the plague, to be careful of a mans health,

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health, for it seizeth one as well as another: So is it to small purpose for Magistrates to be carefull to torment themselves, to trot vp and downe euerie way, as long as the plague continueth in the middest of the Town and Vniuersitie, we shal lose our people by thousands on a plunge.

The Iesuites had neuer a fairer day in France, then they had in these last warres, which they could willingly call the golden world, as Commodus did: for they saw all other Colledges besetted with their strange garrison, and spoiled euerie day by them, they saw all the Scholers with them, and the whole Vniuersitie brought to the onely Colledge of Iesuites, as it is almost at this day. A man would not beleue what slaughters they made in the mindes of these yong youths, speaking of nothing in all their discourses and in all their Themes, but of reasons why it was lawfull to murder the King. And yet the mischief that they haue done in Paris, is nothing in comparision of that, that they haue caused to be wrought in other towne.

To thinke that the interest of the Vniuersitie of Paris is bounded within the enclosure of their walles, that were to shote at a wrong marke, and not to consider the truth of things as they are: For if you stop the springs, which make great riuers when they be once ioined together and come into one, they must needes drie vp. Suffer the Iesuites in all the Prouinces, what will become of your Vniuersitie of Paris thinke you? And in deed if we compare the high degree of reputation, which you my Lords, haue seene our Vniuersitie in, with the continuall decay thereof since the Iesuites came into France, & settled themselves in all Townes from whence Scholers came, and the extreme pouertie, miserie, and want that it is now brought vnto, readie to yeld vp the Ghost, if by you, my Lords, her Childzen, she be not succoured in this extremitie: is it not apparant, what iust cause she hath to complaine, & with what regard you ought to heare her in the request, she now presenteth to you?

If the day of our preservation be as well welcome to euerie one of vs, as the day of our birth is to our parēts, surely the day wher-

in the Iesuits shalbe banished out of France, wilbe as faire and ioyful a day as euer was the day of the foundation of our vniuersitie. And euen as Charles the great after that he had deliuered Italie frō the Lombards, Germanie from the Hungarians, had made two iourneies into Spaine, and oftentimes subdued the Saxons; erected the Vniuersitie of Paris, which hath bin for eight hundred yeares space the most flourishing in the world, in all arts and sciences, and hath bin a refuge to learning banished out of Asia, decayed in Greece, Egypt, and Afrike: So Henrie the great, hauing chased out the Spaniards by the force of his armes, and banished the Iesuites by your decree, shall set vp our Vniuersitie in her ancient brightness, and in her former glorie, and his name and praise shall for euer be sounded forth vpon our Theaters: His triumphes, his victories, and his high exploits of armes, shalbe for euer the subiect of our verses and of our Panegyriques.

And you, my Lords, that haue this good happe, this rare and wishfull blisse, to be iudges of this great and important cause, lift vp your cogitations, I beseech you, stretch them out euen to the world to come, your name, your memorie shall be for euer engrauen in Letters of Gold, not onely in our Vniuersitie, but in the heartes of all honest men, and in the heartes of all true Frenchmen.

Thou golden Clio, thou sufferest nothing to perish, thou sufferest no famous thing to die; reseruing the monument of old ages, to be laid vp in future Bookes. The titles of labors that would wax olde, thou repairest with the flower of during youth, for thy sake. vertue warfaireth, at thy becke faults become appalled.

Wherefore, seeing this occasion is offered you, hold it: and beare in mind, that you are Princes of the most honourable counsell in the world. Doubt you not but your decree shalbe speedily executed euerie where. The report thereof shall no sooner come to other townes, but they wil vpon the verse instant, banish from amongst them all these Spials of Spaine. They that say, that the Parliament can not make them to depart further then out of the limits of their iurisdiction, they know not how far the iurisdiction of this Court

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Court stretcheth in such cases. It hath no other boundes nor limits, but even as farre as the point of the Kinges most victorious sword, who will cause your decrees of counsell to be erected eue to the middell of Piedmount, where his good fortune hath already planted the Flower de Lys, so farre forth as all the Canons of Spaine can not shake it.

The King doth greatly desire it: can you thinke that he loueth them that cease not daily to make attempts against his life? and that haue bin the causers of all the miseries, which his poore people endureth? If you had once set downe your decree, an hundred thousand men would not be able to impeach the execution of it: his Maiestie will haue you pertakers in some sort of his triumphes.

And following the examples of his Ancestors, digesteth the factes of the Empire by the handes of his Counsellors and Iudges.

He hath chased the armed and open garrison of Spaniards out of Paris: chase you, my Lordes, the covert and secret garrison, chase that which brought in the other, that caused it to stay so long, and would haue doubled it, if they could haue had but one passage by the Oyse, at what time they came as farre as Beauvais. The time is come though it be latter than is for the honoz of the reputation of Fraunce, but yet it is so seasonable, as it may not be differred.

Consider if it please you, my Lordes, how farre you are come, you haue pronounced the Duke of Mayenne guiltie of treason, and the tyzant of Spaine, and his maintainers which ioine armes with him, common enemies to Chriffendome. It is well done, play the men, and see how farre you are gone: you haue taken the towne of Paris from them, which they thought to haue subiected to their Sovereaintie for ever. Nothing in the world grieueth them so much, as that they tooke not away all your liues. Now they make litle account of all of you: if you fall into their handes againe, the Bastile shall not be your prison, but your graue: and yet I cannot tell whether they will vouchsafe you so much fauor. God hath this day put power into your handes to make a clere dispatch, and to break

In sander to) euer all their pyadises, and all their intelligences: It will be as good as the losse of two battails vnto them; when they shall vnderstand that all Iesuites are banished out of Fraunce. And my Lordes, let not slip this faire, this ready occasion of deliuering your selues from them, which make no other vse of their learning, then as Caracallas do, to be a fit instrument to doe mischief. Chase away this kind of people, which haue no followers in all sortes of wickednes: so shalpe witte, so reason, so bold, so craftie, so watchfull in mischief, so diligent in wickednes. Against whom when you shall arise, my Lordes, to giue iudgement, remember I beseech you, how easie a punishment banishment is to them that haue so great riches in Spaine, in Italie, and in the Indies: whereas in the yeare 1530. they had but a small pension sent them out of Spaine, as they themselves confesse. Remember also, if it please you, the losse of your parentes, of your friendes and of your goods: of the desolation of so great a Countrey, of the losse of so many great Captaines, of so much braue Nobilitie, of so many braue Soule diers carried away with the furie of our warres, which they alwaies blouded yeoles of, as they do yet at this day. And doubt not a whit, but if you ridde Fraunce of this poison, it will fare with it, as it doth with bodie, which become more healthfull by long diseases, which giue them a more perfect and etere health, then they toke from them. And in case their Counsell commend vnto you the magnanimitie and clemencie of the King, remember you, my Lordes, that it is this King, whose blood they haue euery day in their bowes, his death in their prayers, his murdering in their detestable and execrable Counsels. Remember ye, that it is this King from whom they haue laboured euen from their verie founder Ignacius, to take away part of the Crowne of Nauarre, and now labour after nothing els, then by might and maine to take away from him the Crowne of France, which their desire is to subiect and vntie to Spaine, as they haue done Portugall.

Sire, you haue borne too long: you haue too much endured these traitors, these murderers in the midst of your Kingdome. For your alone part, your fame and glorie is gone to the uttermost

Emperors of all the world: there is no talke nor speech, but of your
 victories, and of your conquests: and you haue gotten the sur-
 name of Great for ever, and so shall it be eternized: your wonder-
 ful feats of armes, haue filled your handes with palmes, treading
 under the foot of your authoritie, the rashnes, the disloyaltie, & the
 spoiles of all your enemies. But, Sire, you are not in the world
 for your selfe alone, consider, if it please you, both greatlie the glo-
 rie of your name would be weakened, if it should be found read in
 Historie, that want of smothering these Serpents, or at least,
 driving them out of your Kingdom, turned in the end to your losse,
 and to the losse of all your poore subjects after you. Sire, you haue
 re doe with a patient and forward enemy, who will never leane of
 his hope and plottings against your state, but when his life must
 end. All the rest of his strengths haue failed him, & are found to weak.
 The last remedie that he hath, is to cause you to be murdered by
 these Iesuites, seeing he can not other wise stop the streame of your
 good fortune. He will haue patience, he will dissemble, but still his
 eye shall be upon his mark, & as long as his colonies of Iesuites re-
 maine in France, or his ambassies, and his packets may be received,
 or his murderers harbored, cōfessed, housed, encouraged, nothing
 will be so hard for him. Sire, if your princely courage wil not suffer
 you to be afraid for your owne person, at the least wise, take some
 apprehension of it for your poore servants. They haue left their
 wiues, children, gods, houses, commodities, to follow your fortune:
 the rest that remained in great towns, haue exposed themselves
 to be butchered by the Sixteene, to the end they might open the
 gates vnto you: And now, Sire, wil you haue no care of your life,
 to preserve theirs that is inseperably ioined to yours: wil you haue
 no pitie of so manie women, so manie poore children, which should
 become slaves for ever to the Spanish pride and cruelty: Sire, you
 haue open enemies enough to fight withal in France, Flanders, and
 Spaine, defend your sides from these domestical murderers: so that
 you remove them far enough of, we feare not all the rest. The Spa-
 niard can not make vs slaves, but by marching through your
 blood: the Iesuites his creatures, wil neuer be at rest in France,
 untill

untill they haue shed it. Witherto the care of your faithful ser-
uants hath stopped the course of their parricides. But, Sire, if they
be let alone amongst vs, they may alwaies send you murderers,
which these fellows shall confesse and house as they did Barri-
ere, and we, Sire, cannot watch alwaies. It cannot be, but they
that shoot so long at one marke, wil hit it at the length: their blou-
die murders, all to be smeared yet with the blood of the death of
the late murdered King, whose murdering was plotted and resol-
ued vpon in their Colledge, and their thirsting after the atchi-
uing of their attempt vpon your life, giueth them no rest neither
day nor night: but they goe alwaies musing, alwaies turning, al-
waies trauielling to come to this last point, which is the full cup
of their desires, and of the desires of all the Iesuites. Sire, the
considerations which they that haue no apprehension of feeling of
your death, represent vnto you on the contrarie side, are so many
evident and manifest treasons: When you haue assured your own
life, when you haue assured the state of so many great & mighty
Cities by banishing the publike counsaile which your enemies
haue yet within them, by meanes of the Iesuites, then shall
you bee feared on the other side the Mountaines: And then,
Sire, shall you haue that Honour and respect done to you,
that is due to the greatest King in all Europe: to the Kinge
that hath vpon his head the Crowne of glorie and libertie to
be the greatest King of all Christian people. But as long as some
haue hope to dispatch you and all true Frenchmen, through the
practises, sleights, & confessions of the Iesuites, you shall haue those
indignities done to you, that neuer any King of France did yet en-
dure. Sire, you are the eldest sonne of the noblest, of the worthiest,
the auncientest house that is vpon the face of all the earth, all the
course of your life is nothing but pillars of historie, but triumphs,
but bay trees, but vittories which you haue gotten of all them that
durst lift vp an hand against you: All prophecies call you to the
seignorie of the world, and now what are these people, who are
these traitors, who are these bastards of France, that goe about to
put into your head fears to offend a stranger, to the end you should

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retein these murderers, that cease not to practise against your life. Sire, the Kings of France have bin accustomed to give lawes to others, and not to take any. The great God of battailes, that hath led you by the hand hitherunto, preserve you to farre greater thinges then these are: But Sire, dispise not the good advertisements which he giveth you, and banish with these murdering Iesuites, all those, that building their fortune vppon your Combe, will labor by all the means they can to keepe them still within your Kingdome.

I conclude, that it would please the Court, to cause the request of the Uniuersitie to be recorded, and to Decree that all the Iesuites of France shoulde and departe the realme, territories, and Countreies vnder the obedience of his Maiestie within fiftene dayes after notice given, which shalbe done in euery one of their Colledges or houses by speech to one of them for all the rest: And therwise, and in default of so doing, and in case any of them be found in France after the said time, that sooth with, and without any formalitie of proteste, they shalbe condemned as guiltie of Treason to the highest head, and hauing enterprised against the life of the King: And call for the charges.

The resolution of the Vniuersitie, solemnely and lawfully assembled the 18. of Apr. in An. 1594. to be humble suiters, that the Iesuites might be vtterly banished.

In the yere of our Lord one thousand five hundred nientie foure, vpon Monday the 18. day of April, the Uniuersitie of all sorten and degrees of this famous Citie of Paris, being assembled together in S. Mathurins Church for a generall procession to be made from the Uniuersitie to the holy Chappel of the Kings palace in Paris, to giue thanks to the most high God for the happie deliuerie of this famous Citie out of the handes of the Spanish enemies, for the prosperitie, and most happie successe of the most Christian & most victorious King Henry the 4. King of the French and Navarre our most dyede and liege Lord, for the preservation of the

the Title vnder the gouernement and protection of our said liege
 Lord the King, and soz many other respects touching and concer-
 ning this Vniuersitie, and soz the humble supplication presented
 by Laurence Bouceret doctor of Artes, that the Iesuites might be
 called in question and be vtterly banished out of the Realme, the
 said Vniuersitie, as their maner is, duely assembled at their ac-
 customed houre, with a whole consent of al the Doctors and Mai-
 sters of all the foure faculties, and with the consent of the foure
 Procuratoz of the nations, no one man gaine saying, ordeined,
 decreed, and determined, that the said supplication of the said Do-
 ctor Bouceret was to be allowed, and therefore that the Iesuites
 were duely and orderly to be called in question, and to be wholly
 banished out of the Realme. To which ende and purpose, it see-
 med good to the said Vniuersitie to make choise of certaine select
 men out of euerie facultie to prosecute the cause, whereupon the
 Diuines named Maister Adrian d' Amboise President and rector
 of the Kings Colledge of Nauarre, and such an other Doctor as the
 said d' Amboise would thinke good to make choise of: the Cano-
 nistes allowed well of this proceeding, and because there was
 then present but one onely Doctor of that facultie, to wit D. Da-
 uidson, he promised to name some other of his Doctors: the Phi-
 sitions, D. James Cousinet: Lastly, the facultie of Artes named
 D. Laurence Bouceret, and D. George Criton. And so with one
 consent it was agreed and concluded, no man gaine saying,
 by D. James d' Amboise, Chancelor of the Vniuersitie, and
 by the whole Vniuersitie, the day and yere aboue

written. Thus signed, du Valle. And on the

side. Scene by vs, James d' Amboise

Chancelor of the Vniuersie.

And sealed with redde

waxe.

The

The Pleading of M. Arnould

The request of the Vniuersitie to the same end.

To our LL. the Court of Parliament.

Most humbly beseechen the Chancellor, Deane, and Faculties, Proctors of the Nations, Ayders and Scholers of the Vniuersitie of Paris, saying, that whereas they haue of long time complayned to this honourable Court of a great disorder fallen out in the saide Vniuersitie by a certaine new secte, sprong vp as well in Spaine, as in other places thereabout, taking vpon them an ambitious title, of the Societie of the name of Iesus, and haue from time to time; and namely since these last troubles shewed themselves partakers with the Spanish faction; and their instruments, to the vtter vndoing and desolation of this state, as well in this towne of Paris, as elsewhere throughout the realme of France, and other Countries, a matter forseene euen from the beginning of their aduancement by your said Suppliants, and namely by the Decree of the facultie of Diuinitie which was at that time made against them; purporting that this new secte was foisted in, to breake all order as well politike as Ecclesiasticall, and specially the order of the Vniuersitie, as appeared by their refusing to obey the Chancellor, Archbishops, Bishops, and Curates, and other superiours of the Church. And whereas the Impes of the said pretended society of Iesus, about thirtie yeeres agoe, not hauing as yet then spued out their poyson in all the other townes of France, but onely in this towne, presented a supplication to be incorporate into the said Vniuersitie; and that beyng considered vpon was referred to Counsaile, and order set downe that in the meane season, all things should stande in that state they were, which was in effect, that the Iesuites should not meddle in any thing to the preiudice of that order, which notwithstanding they obeyed not, but that more is, beside their pernicious purposes, intruding themselves and meddling with matters of State, serued as instruments and spials in this France, for the aduancement of the affaires of Spaine, as it is well knowne to all the worlde, and their request

quest as aforesaid referred to Counsaile, was not orderly pursued,
nor the pleas taken out on either side, wherby it came discontinued.
In consideratiō wherof may it please your good LL. to ordeine that
this sect may be banished, not onely out of the Vniuersitie, but
also out of the whole realme of France, calling to your assi-
stance in this behalfe the Kings Atturney generall, and
so shal you do well. Thus signed. Le Royer. and
on the side, D' Amboise Chancelor of the
Vniuersitie. And sealed with
redde waxe,

FINIS.

